

SIX
SERMONS:

1. *Of* CHRISTIAN CHARITY,
Preached before the Judges of Assize at *Bury S. Edmonds.*
2. *Of* TRUE FELICITY,
at *S. Peters* in the City of *Norwich.*
3. *Of* the VVorlds vanity, and Soules excellency, at *S. Pauls, LONDON.*
4. *Of* an humble Conversion, and an holy Conversation, at *Great Bealings, Suff.*
5. & 6. *Of* S. PAULS Concrucifixion,
at *Hoxne, Suff.*

By *Edw: Willan, M.A. C.C.C. in Camb.*
and Vicar of *Hoxne.*

Basil. Mag. Enar. in Cap. 1. *Isaia.*

Sunt Sermones isti, quos Propheta vidit, spectabiles.



L O N D O N,

Printed for *R. Royston*, and are to be sold by *Edward Martin*,
at the upper Halfe Moone in *Norwich.*

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May 8. 1651.

Imprimatur,

John Downname.



18... 69



TO THE
RIGHT HONORABLE,
HENRY,

Earle of *MONMOUTH*,

Lord *CARY*, Baron of *Lepington*, and Knight
of the Honorable Order of the
BATH.

My very good Lord,



IT is commonly charged
upon these Times, that
they are Times of many
Evills ; And it is a maine
Evill wherewith the Times are char-
ged , that the many Charges of the
Times doe hinder Men from pay-
ing of Debts. I dare not call that
Evill , that hath hindred mee from
A 2 paying

*Occupationes
quibus indies
distineor maxi-
ma, aliquid Ex-
cusationis ab æ-
quis, ut spero,
rerum aestima-
toribus impetra-
bunt. Armacha.
in Præf. ad
Britan. Escl.
Antiquitat.*

paying mine. But sure I am, that the constant Charges, and frequent Discharges of many Dues unto the People from the Pulpit, have hindered mee from paying any Dues unto your Honour from the Presse; And forced mee, as you may see, to borrow backe those driblet Debts, here tendred unto other Friends, for the making up of one small Sum, for my chiefeft Creditor.

*Sueton. in vita
Jul. Cæs.*

There were many *Marii* in one *Cæsar*; And many *VVorshipfulls*, and Right *VVorshipfulls* may be in one Right Honorable: Yet many and many Respects are due from me unto those worthy Names prefixed to these Sermons; But your Lordships due is all, yea more then all that I am, and more then all that I am able to doe. All this that I have

have done, is but the least part of that all, which I should have done. I cannot doe all that I would, but I will doe all that I can to attest my desires to doe all; The very seemes of Negligence in other Pens are even shamed by seeing the Diligence of your Lorships.

I know not whether there be such a thing as *Scandalum Magnatum* in these Times; But this I know, that *ignobile vulgus* hath commonly accused Nobility of Idlenesse; And sure I am, that the many Reames of Paper, which your happiest Pen hath filled, and fitted for the Presse, are enough to stufte their Throates, and to stop their Mouthes, that have been opened to *speake evill of such Dignities*. I Jude 8. confesse, I should have wondred at the Excellent and Abundant fruit of

*Bene precasse est
bene studuisse.
M. Luther.*

As there is
Treason, and
Petty-Treason;
So there is Sa-
cilege and
Petty-Sacri-
lege; and
Petty Sacri-
lege is to rob
Princes, and
great Persons
of their due
Praises.
Dr. Donne
Serm. 27.

your Labours more then now I neede,
(though still *I* cannot but admire
them) had *I* not known your constant
course of watering them, by your
kneeling down, and praying in your
Closet before your putting of Pen to
Paper. *The Power of Godlinesse* in that
your Honours Example did even in-
force me to imitation in my adjacent
Lodging at *More-Park*, and ever since
hath engaged mee to pray dayly for
your Honor, for my very good Lady,
for all the younger Ladyes, and for all
belonging to your Noble Family, as
the bounden Duty of

My Lord

The humblest of Your Chaplaines,

VVILLAN.

TO



TO THE CHRISTIAN READER.

READER,



Here are many in these Times that will needs be spreading of their Napkins before the People, and yet have never a Talent in them; And others there are, that have many Talents in their Napkins, yet will not spread them before the People of these Times: And for my part, I would have hid that peece of a Talent, entrusted to my selfe, still from the Presse, as willingly as any, if I might; And from the Pulpit too, if I durst; But necessity is laid upon mee, and wo be to me, if I Preach not the Gospell.

1 Cor. 9. 16.

I was even inforced to send three of these Sermons to the Presse; And for their sakes, I forced the other three to goe along for company; And had sent as many more made ready with them, could I have met with Tutelar Names, like Tobies Guardian Angel, to goe before them. I must confesse, that six are enough, and more then enough for such a Meane Beginner to adventure in one Battome; Yet so many I have adventured; And if this first Adventure prove successfull, I shall soon double the Number in another fleete, and advance it after them.

Tobit. 5. 6.

Plin. Secun.
Epist. I. ad
Septit.

Plus homines
oculis quam au-
ribus credunt.
Seneca. Epist
70.

*I have put these Sermons together, as Plinius Secun-
dus did his Epistles, non servato temporis ordine, sed
ut in manus venerant; As he told his friend Septitius.
And I was the rather perswaded to print them, for that
I knew, it would be but little profit to me, to keepe them
by mee as a Private stock for the Pulpit; But I made
conjecture, that it might be more benefit to others, to
have them put into their hands, as a Publick stock from
the Presse. They were never likely againe to have any
Hearers; But it may be thus they may gaine some
Readers; And if any Readers gaine by them, it shall be
reckoned as the greatest gaines that may be to*

Thine

EDVV. WILLAN.

Errata.

PAge 22.l.3 2.r. *Egeria*. p. 39.l. 19 r. עמון. p. 52.l. 6.r. called. p. 59 l. 1.
r. χαλκείων. p. 63.l. 24.r. if we may preach it. p. 79.l. 1. r. be universall. p.
111. in marg. r. *Vedelius*. p. 133.l. 3.r. be lesse. p. 138.l. ult. r. Θεῶ. p. 156. l. 5. r.
συνεσάδωμαι. p. 162.l. 1. r. of Sympathy. p. 164.l. 9. r. ταλαίπωρος. p. 165.l.
29. r. he yeelds. Reader there are some misplaced Annotations, whose reduce-
ments I must leave to thy discretiou as thou readest, Vale.

Ipse Bernardus non videt omnia.

A
SERMON
OF
CHRISTIAN CHARITY,

PREACHED AT
BURY St. EDMONDS,
Before the JUDGES,
MARCH, 18. 1649.

*It is the Worke of Charity to build up
Christians. And it should not be
the Worke of Christians to beate down
Charity.*

LONDON,

Printed for R. Royston, at the Angell in
Ivie-Lane, 1651.

A
SERMON

OF

HUMILITY AND CHARITY

PREACHED AT

ST. JAMES'S CHURCH

ON SUNDAY

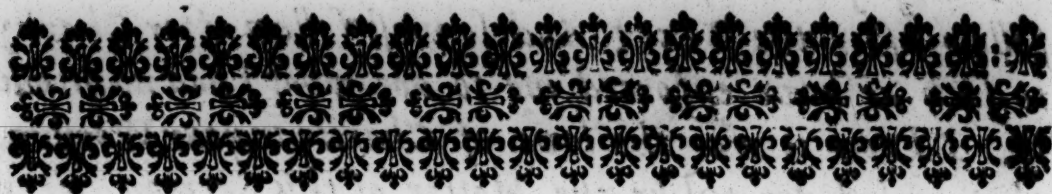
THE 10TH OF

IN THE WORKS OF CHARITY, TO BUILD UP
THE CHURCH, AND IT SHOULD NOT BE
THE WORK OF A FEW, BUT OF MANY
CHARITY.

LONDON,

Printed for A. Knapton, at the Angel in

St. James's Church, 1671.



TO THE
VVORSHIPFULL,
Wiseman Bokenham, Esq.

S I R,

THese Notes belong unto your Worship by a manifold right. Indeed they can of right belong so properly to none as to your Worship. For First it was by your command that this Sermon was composed of them, for the Pulpit. And then by your command it was, that this Sermon of them was thus disposed into a Pamphlet. It troubled me very much to heare my selfe so entreated as I was, to Pen this Sermon for your perusall; But it troubled me farre more to see my selfe enforced as I have beene, to request it back againe to send it to the Presse. You cannot but remember, that when you did so heartily desire my Notes, I did as humbly as I could desire that they might never be made publick. I onely thought upon the Pulpit in my studying for them; And I thought but onely of your private perusall in transcribing of them. I would they might have rested in your hands perpetually. But they are even enforced thus to come abroad, and appeare in publick, and your Worship knows from whence the violence was offered to them.

The Epistle Dedicatory.

*Qui non diligit
fratrem, manet
in morte.*

*1 Johan. 2.
Nemo adultus
potest salvari,
sine Charitate in
Deum, & proxi-
mum. Zanch.
Miscellaneo-
rum. lib. 2.*

*Charitas num-
quam excidit.
1 Cor. 13. 8.*

*I must follow after the Sermon, as the Sermon does
follow after the Text; And so must follow after Charity
to such as have enforced me to doe what I had no minde
to. I know it was the love of Charity in your Worship,
that caused you to like the Matter of this Sermon, when
it was preached; And that it was the Charity of your love
unto the Preacher, that perswaded you to accept the
Manner of it, as it was penned. And I hope that
Charity will never faile you towards,*

Sir,

Your poore Servant

EDVV. WILLAN.

A N
EXHORTATION
T O
Christian Charity.

I COR. 14. 1.
Follow after Charitie.



His Text is for this Time. It is a Text of Charity in a Time that wants it. It was a *Word in due season*, when written first to those of *Corinth*; It is no lesse in season to be spoken now to us of *England*. *Corinth* was not disturbed more, when this was written, then *England* is by futes; Nor is *England* lesse distracted now, then *Corinth* was by Schismes.

Corinthus then was crumbled into emulous, into envious, into factious *Parties*, all out of Charity betweene themselves, by being without all Charity within themselves: Some for *Paul*, some for *Apollo*, some for *Cephas*, and so but some for *Christ*.

This Text did suite with *Corinth* then, in that condition; it suites with *England* now, conditioned as *Corinth* was. Our *English Charch* is Schismatized now into a *second Corinth*; Some for *Luther*, some for *Calvin*, some for *Erastus*, and some for they know not whom, for they care not what, to the breach of Charity, to the bane of Christianity.

If ever therefore Christian Charity were a subject fit for every Pulpit, it is now: for now is almost every Subject out of Charity; yea almost quite out of Charity with the Pulpit.

Prov. 15. 23.

I Cor. 6. 7.

I Cor. 1. 10, 11

I Cor. 1. 12.

I Cor. 3. 4, 5.

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Indeed the Pulpit should never cease to sound of Charity to the people, when ever sound Charity indeed is ceased amongst the people.

The Anticellencies of some *Gifted-men* in *Corinth* did make them *famous*; their *fame* did make them *proud*; their *pride* did make them *factious*; and their *factious* made *Confusion*.

That fatall *Tragedie* of *Corinth* is *Acting* now upon our *English Theater*. These times have *famed* some for *Gifted-men* in *England*; and the *Breath of Fame* hath puffed them up with *pride*; and *pride* hath put them into *factious*; and what can we now expect (without re-union) but *Corinths* fate, *Confusion*?

Had those of *Corinth* coveted the *Grace* of *Charity* to make them humble, as impensely, as they did some other *Gifts* of *Grace* to make them admirable, their Church had been lesse transient, but they much more transcendent.

But, alas for it! *Corinth* was soone *unchurched* through the want of *Charity* in her *Zealous Schismaticks*; and the want of *Charity* in other *Schismatizing Zealots*, hath *unkingdomed* many *Churches*, and may too soone *unchurch* as many *Kingdomes*.

Symbol. Jan.
Athanas.

ἐν Πνεύμα ἁγίῳ, There is one *Holy Spirit*, saith holy *Athanasius*; And by that one Spirit there are diversities of *Gifts*, saith this *Inspired Secretarie* of that *Holy Spirit*.

1 Cor. 12. 4.

The same Spirit of *Gifts* was given to some of *Corinth*; and divers gifts of the Spirit were given to divers: For some were *Gratia gratis data*, Graces freely given to some few, for the good of many others; and others were *Gratia gratos facientes*, Graces given to divers, for the good of those, to whom they were given.

The First did make men far more famous, then the Second: But the Second did make men farre more gracious, then the First.

The first did make men great. The second did make men good; All were not great by the first, that were good by the second. Nor were all good by the second, that were great by the first.

Some leading men of *Corinth* were very famous amongst their followers, for having the first: But very factious amongst themselves, for wanting the second. Both first, and second were very considerable, but the second most desirable. The first did make

men

men eminent in the Church : the *second* did make men excellent in themselves.

This Grace of Charity in the Text, is of the *second* sort of Gifts, and as excellent a Gift it is, as any of that sort. Farre more excellent it is, then any of the first sort ; yea then all that sort without it. So *Aquinas*. And he speakes the meaning of S. Paul Chap. 12. ver. ult. Where the Apostle stiles it *viam excellentiorem* ; A way more excellent then that by all those others, though never so excellent in their way.

D. Tho. in loc.

1 Cor. 12, 31.

It is the most eminent of all the Gifts of Grace ; saith *Irenaeus*. And *Theophylact* commends it, as the way unto them all. It is *iter ad excellentiam*, as *Beza* has it in his translation of it : that is, the way to Excellency, as it were κατ' ἐξοχήν, by way of Excellency.

Theophyl. ad locum.

It is a Grace, that is a grace to all those other Gifts of Grace. Indeed those others are but Gifts of Grace ; But this is the Grace of all those other gifts.

τὰ χαρίσματα
τα.

It is a Grace with which those others are not altogether to be compared. It is a Grace without which they are not all at all to be computed. They all stand but as meere ciphers in S. Pauls *Arithmetick* untill the figure of Charity be set before them to bring them into reckoning.

ἡ χάρις.

The Apostle makes no reckoning of them all without it. Nor of himselfe, if hee wants it, though he has them all. As in the foregoing Chap. the first three verses.

1. Though I speake with the tongues of men, and of Angels, and have not Charity, I am become as sounding brasse, or a tinckling Cymball.

2. And though I have the gift of prophesie, and understand all mysteries, and all knowledge, and though I have all faith, so that I could remove Mountaines, and have no Charity, I am nothing.

3. And though I bestow all my goods to feede the poore, and though I give my body to be burned, and have not Charity, it profiteth me nothing.

As if hee should have said, that all that can be said, with all that can be known, with all that can be done, with all that can be undergone, can doe a man no good at all, without true Charity,

city, for the obtaining of the chiefest good of all.

In that foregoing Chapter, this learned *Doctour of the Gentiles*, prelates the Grace of Charity unto all other Gifts, in three Respects.

- | | | | | |
|----|---------------------|---|-----------|----------|
| 1. | } In respect of the | { | Necessity | } of it. |
| 2. | | | Utility | |
| 3. | | | Stability | |

First, hee gives the Praelation to it, for the Necessity of it, in the three first, or first three verses.

Secondly, he gives the Praelation to it, for the Utility of it, in the foure next verses.

Thirdly, he gives the Praelation to it, for the Stability of it, in the six last verses.

And so that Chapter begins, and ends with the Commendation of it; But the Commendation of it ends not with that Chapter: for this Chapter also eccho's with the Praises of it, and is fronted with an Exhortation to it. In that Chapter *St. Paul* commendeth Charity to us; In this hee commandeth us to Charity.

Διώκετε τὴν ἀγάπην.

Follow after Charity.

The *Subject* of the Text is *Charity*. And the Charity in the Text is quite against divisions. The *Nature* of it is *conjunctive*, rather then *divisive*. It useth to make up divisions, rather then to make them. And should I offer to make many, and many divisions, and subdivisions of this little *Text* of Charity; I should offer more then a little wrong unto the Charity of the *Text*.

The *Text* doth offer it selfe entirely to us all, as an Exhortation usefull for us; and so ought we all to take it, and to take it all, without any curious mincing of it.

Yet for *Order* sake, (which is a thing that Charity allowes of, though it likes not of Divisions) I must needs Methodize the chiefe considerations of the *Text*, into this connaturall disposition.

The *Text*, for forme, is *mandatory*, or at least *commendatory*; And so *commendatory* it is, that it is even *mandatory*; for that which is commended in it, is little lesse then commanded by it.

And

And from this *Text*, as the Substance of it, I must recommend these two Observables to you ; Namely

1. *The Duty commended* in it to be done.

2. *The Persons commanded* by it to doe the *Duty*.

The *Duty* is expressed to the *Persons* in the *Text*, that they may know it ; And the *Persons* are implied in the *Duty* of the *Text*, that they may know themselves, and doe it.

The following after *Charity* is the *Duty*.

And Ye the *Persons* that are to follow after *Charity*. *Διὼντες*, follow ye, even all ye, follow after *Charity*.

The Command is indefinitely given, and therefore universally to be taken, according to S. *Chrysostome*, and to the learned *Schoole-men*.

I shall beginne with the *Duty* charged upon the *Persons* ; and end with the *Persons* to discharge the *Duty*.

In the *Duty* there are two Remarkables.

The 1. is the *Act*.

The 2. is the *Object*.

The *Act*, follow after.

The *Object*, *Charity*.

They that follow they know not *what*, may lose themselves, they know not *where*. Many have lost themselves already they know not *where* ; yet still are ready to follow they know not *What*. It is wisdom for men to know whither they be going, before they be gone they know not whither. Let us be so wise, as to follow the Apostles Direction in the *Text*, for in the *Text* the Apostle directs us what to follow.

It is *Charity*, that we are all directed in the *Text* to follow after ; And we, even all we, are directed by the *Text* to follow after *Charity*.

Here therefore, let us put *Charity* before, and follow after it, follow after *Charity*.

Surely that must needs be first, that we are all to follow after ; and we are all to follow after *Charity*.

Charity then must leade the way, both in the shorter Life of my Discourse about it, and in the longer Course of each mans life, that is to follow after it. And who can chuse but love to follow such a Leader ? The Leader chosen for us all to follow after is love it selfe.

Thucyd. de Bello.
Pelopon. l. 6.
Theophr. de caus.
Plant. lib 3.
Lucian in Timone.

The Word is ἀγάπη, from ἀγαπάω. A theme very pregnant in it selfe, and very significant in its severall uses. *Thucydides*, and *Theophrastes*, with diverse others have applyed it to diverse uses, yet never did they use it in a larger, or a better sense, then the *Inspired Pen-Man* of this sacred Letter.

1 Cor. 13. 8.

There are diverse Words for *Love*, but none like this. φιλόω signifies to love, but not like ἀγαπάω. That is to love like a friend; but this like a *Christian*. That is for love to one, or two; but this for love to all. That is but for a time; but this for ever. For οὐδέποτε ἐκπίπτει, saith the Apostle. This love, which is *Charity* never failes. It is for every Man. And it is for ever in a Man. It looks at foes, as well as friends, and it looketh like it selfe on both. It carryes the kindnesse of true Affections towards both; And it is carryed in the expressions of true kindnesse unto both. It shewes it selfe in expressions verball; And it shewes it selfe in expressions reall too. It is alwayes cordiall, rather then complementall.

It is in corde, in ore, in opere. In the Heart, in the Tongue. in the Hands. In thoughts, in Words, in Deeds. It is in the *Inward Man*, and in the *Outward* too; It is in both towards God, and it is in both towards Man.

The whole Duty of Man, both unto God, and unto Man, requires no more for both, but true, and perfect love to both.

Pet. Lomb. l. 3.
Dis. 27.

He that loves one perfectly, loves both truely. And he that loves not both truely, loves neither of both perfectly. Nec Deus sine proximo, nec proximus sine Deo diligere potest, Saith Peter Lombard, Neither God without Man, nor Man without God, can be truly loved.

עשרה
הדברים
Decem verba.
S. Hieron.

When the *Morall Law* was first promulged upon Mount Sinai, it was given to Moses in ten Commandements, and those ten were so compendious, that Moses in Holy Language called them ten words. Yet lest these ten might seeme too many, our Saviour did compendiate all in two upon Mount Sion. And that these two might never be sundred, this *Inspired Apostle* hath spoken both in One. Yea, ἐν ἑνὶ λόγῳ. In one word. Galatians 5. 14.

This

This *Text* containes that *One* of *Paul*. That *One* of *Paul* containes those two of *Christ*. Those two of *Christ* containe those *ten* of *Moses*. Those *ten* of *Moses* were all delivered in *two Tables*, to distinguish the Duty of Man to God, from the Duty of Man to Man. And those *two Tables* were at first delivered both together, that the Duties of both *Tables* might never goe asunder. Deut. 5. 22.

And it is rightly to be observed, that hee who is a good *First-table-Man*, is ever a good *Second-table-Man* too. But he who is an ill *Second-table-Man*, is ever an ill *First-table-Man* also.

That crafty *Questioner* in the *Gospell*, that asked our *Saviour*, which was ἐν ὁλῇ μεγάλη ἐν τῷ νόμῳ; *The great Commandment in the Law*? Would faine have seemed a very good *First-table-Man*, by the *Question*, which hee asked: But he shewed himselfe a very bad *Second-table-Man*, and so by consequence no good *First-table-Man*, by his designe in asking of the *Question*: for hee asked the *Question*, but onely to tempt our *Saviour*. And so hee sinned against the *Second table*, in seeming zealous for the *First*. In his greatest seemes of love to God, hee wanted love to *Man*; yea to that good *Man*, to that *God-Man*, *Christ Jesus*. Mat. 22. 36.

Our *Saviour* was Θεάνθρωπος, saith holy *Athanasius*, *God-Man*. τέλει Θεός, καὶ τέλει ἄνθρωπος, *Perfect God*, and perfect *Man*, to make a perfect reconciliation betweene *God* and *Man*: And as such a *Christ*, hee checkt those seemes of love unto his *Godhead*, which were without true love unto his *Manhood*. Indeed hee could not love the one, without the other. Symbol. sanct. Athan. Mat. 22. 39.

Hee that sayes hee loveth God, and hateth his *Brothtr*, sayes that which is not true; yea, in plaine tearmes, saith *S. John* Ψεύσιν ἐστίν, hee is a *Lyer*. For how can hee love God, whom hee hath not seene, when hee cannot love the likenesse of God in his *Brother* Whom he hath seene? Charity is as it were a summary of all the law and especially of the second Table. Diodati. Annot. Rom. 13. 1 John 4. 20.

And this *Commandment* wee have from him, that hee who loveth God, should love his *Brother* also, 1 *John* 4. 20, 21. 21.

Where love to God does goe before, there love to Man

(as saith *S. Austine*) does ever follow after : But where this does not follow after, there that does not goe before. We must love both, or we can love neither.

Pe. Lomb. l. 3. d. 27. First, wee must love *God* for his owne sake ; And then, wee must love *Man* for *Gods* sake, as the *Master* of the *Sentences* very well.

Levit. 19. 18. We must love *God* above our selves ; And we must love our Neighbour as our selves.

Luke 10. 27. The sum of all our Duty is but love ; And the best of all our love, is our love unto the best of all. *Deus optimus maximus*, *God* is the best, and biggest of all, and we must love him with the biggest, and best of all our love.

*Πεδ πάλων
σέβη σεῖον.
Pittic.*

1. We must love *God* above all: because *God* is good above all, the greatest good of all.

2. Wee must love *God* above all: because *God* does good unto all, and the good hee does, is the greatest good of all.

3. Wee must love *God* above all, because it is above all the good, that we can doe unto him so to love him.

1 John 4. 8.

Ezech. 10. 5.

Psal. 147. 5.

Revel. 16. 17.

S. Bern. In tract.

de diligend.

Deum.

God is love; And *God* is infinite; And we must love him as he is. His love to us is like himselfe; And our love to him, must be like his to us.

The Measure of our love to him, (as saith *S. Bernard*) must be without all measure : for so is his to us. And in loving of him so, there can be no love lost between us.

Jude 21.

Never did any Man lose by loving him ; Nor was ever any Man lost, that hee did love. If wee make sure to keepe his love unto us, wee may bee sure, that his Love to us will keepe us.

1 Peter 5. 7.

Great is *Gods* Love in caring for us; And great should our care be, to keepe his Love unto us ; If *God* be for us, who can bee against us ? for what cannot he do, where hee will ? And where he loves, what will he not do ?

Rom. 8. 31.

*Amat Deus ut
ametur. S. Aug.
Manuel.*

Gods Love to us, is not the love of formality ; And our love to *God* must never bee the formality of love. It is for our good, more then his owne, that hee loves us ; And it should be more for his sake, then our owne, that wee love Him.

John 13. 1.

Whom hee loveth, hee loveth to the end. Yet there is noe end

end of his loving of them. His end in loving us, is our Glory with him, without all end; And our end in loving him should be the endlesse Glory of that his love to us. Jerem. 31. 3.

There is no sinister end in sincere love: such is Gods Love to us; And such should ours be to him. If ours be sincere unto him, it will surely make us ready to serve him; yet not so to serve him, as to serve our own turnes of him, and to turne him off, so soon as they be served by him. 1 Cor. 10. 31.

Indeed there are some kindes of Men, that are very kinde to others, when they expect some kindnesse from them. They will have their hands at the Ground in their Saluting of them, when the Ground of their Saluting of them, is to have a hand at them in some benefit by them: But no sooner are all their ends obtained from them, then all their seemes of love are ended towards them. And strange it may seeme to others, to see how strange they presently seeme to these. But thus wee must not deale with God. We must not Court him with meere seemes of love. We must love God sincerely, *i.e.* with our hearts, and we must love him intirely, *i.e.* with all our hearts. The love of Man to God must be, Πῶς ἀφαιῶ;
πῶς ἀπειρῶ;
πῶς ἀπαντῶ
ὑπὸ βαίνει
λόγον φιλαν-
θρωπία Θεῷ;
S. Chrysost.
Hom. 3.

ἐξ ὅλης τῆς καρδίας.

ἐξ ὅλης τῆς Ψυχῆς.

ἐξ ὅλης τῆς διανοίας.

With all the Heart.

With all the Soule.

With all the Minde.

And it must also bee ἐξ ὅλης τῆς ἰσχύος, *With all the strength.* Mark. 12. 30.

But how can this be? If we love God thus, with all our hearts, with all our soules, with all our mindes, and with all our mights, how can wee love our selves, as we ought? Or our Neighbour, as our selves?

This quere at the first proposing seemes a *Riddle*, but may be thus unriddled with ease.

Minus amat, hee loves the Lord the lesse, that loves any thing with the Lord, which hee loves not for the Lord: so S. *Augustine*. But he that loves his Neighbour in the Lord, what loves he, but the Lord in his Neighbour? so *Peter Lombard*.

Minus Domine te amat, qui aliquid tecum amat, quod propter te non amat. S. August. Confess. Lombard. l. 3. d. 27.

2. Cor. 13. 11.

Now hee that loves the Lord in his Neighbour, and his Neighbour in the Lord, loves neither of both the lesse, but both the more, for loving of both. Hee does not forsake the *God of love*, to love his Neighbour, that loves his Neighbour but only for *Gods sake*.

Mat. 25. 40.

All is but love to *God*; and so hee takes it. Although this last bee a bearing of love unto him the furthest way about.

This Duty of Man to Man, is a Duty of Man to *God*. By this hee affirms his love to *God*, and firmes *Gods* love to himselfe.

Now these two, the love of Man to *God*, and the love of *God* to Man, are points of Catholick concernment. That is the Point of greatest concernment in all the Law. This is the Point of greatest concernment in all the *Gospell*.

It is the greatest Commandement in the Law that is, *that wee love God*. And it is the greatest *Article* in the *Gospell* that is, *that God loves us*. On these two hang all the Law, and the *Gospell*. The whole Law is fullfill'd in that; The whole *Gospell* in this. And these two mutually depend upon each other to be fullfill'd.

Sine fide non diligitur, & sine dilectione non creditur. Leo. Serm. 7. de Quadr. 1 John 4. 10.

He that does not love *God* truly, cannot truly believe that *God* loves him. But hee that truly believes that *God* loves him, cannot but love *God* truly againe for loving of him.

Wee love God, (saith S. John) *because hee loved us first*. Our love towards him is but the Reflection of his love towards us.

We believe in him, because we love him. And we love him, as wee believe in him. By believing in him, wee increase our love unto him. And by greatning of our love unto him, our believe is greatned in him.

Galat. 5. 6.
Jam. 2. 22.

Faith worketh by love: so S. Paul. And by workes it is made perfect, saith S. James.

Fides esse potest, prodesse non potest. S. Augu. de Trin. 15. c. 18. Jam. 2. 14.

It is by love to *God*, that *Faith* does worke assurance in us, of *Gods love* unto us: But *sine amore*, saith S. Augustine, without this love of *God* be in us, that faith in *God*, which is professed by us, can bring no profit to us; for τὴν τὸ ὁφθαλμοῦ, ἀδελφοί μου, saith S. James, what does it profit, my Brethren, though a Man sayes

sayes he hath faith, and hath not works? can faith save him? By saying, can it save him? he sayes as much, as it cannot save him.

Works of love are fruits of faith; but faith is fruitlesse, where love works not. The love of works, with the works of love, is the surest attestation of true faith.

Works without faith are no good works, and faith without works is no good faith. They then are both good, when they are both together. Faith never worketh any good for him that has it, but when it worketh by love. No more does love, but when it worketh by faith.

It is by love, that we fulfill the law of faith; and it is by faith, Rom. 3. 27. that we fulfill the law of love. We must love, as well as beleve: indeed we cannot beleve unlesse we love.

The Old Commandement of the Law, and the New Commandement of the Gospel, are both for love; and by true love they are both fulfilled: for love is *πλήρωμα νόμου*, the fulfilling of the Law, Rom. 13. 10. and by love is the law fulfilled divers wayes.

First, Love fulfils the Law, as the Efficient Cause, by moving of Effectivè. us Physically to the Observance of it.

Secondly, Love fulfils the Law, as the Finall Cause, by moving Reductivè. of us Morally to a willing Obedience to it.

Thirdly, Love fulfils the Law, as the Formall Cause, by making Formalitèr. our willing Obedience to it, to be accepted, as the full perfor. Finis in morali-
bus habet ratio-
nem formæ.

For love it is that we observe it; and by love it is that we fulfill it. There is no keeping of it by us, without the love of God be in us; and there is no love of God within us, without the keeping of it by us. If ye love me, keep my Commandements, saith our Saviour, John 14. 15. Quodlibet agens
propter amorem
agit, quodcumque
agit.

Love is the end of the Law. It was Gods end in giving it; and it is our end in keeping it. It is finis Moralis, the end of Intention; and it is finis perficiens too, the end of Perfection, or the perfecting End of our Obedience to it: and is therefore called σύνδεσμος τῆς τελειότητος, The bond of Perfectnesse.

It gives the forme of Perfection, and the perfection of Forme to our Obedience. It perfects all our doing according to the Law; and it perfects all our Beleaving according to the Gospel.

Colos. 3. 14.

But

But without this *love*, our *faith* is said to be *informis*, a meere uncouth deformity, in some sense. It is onely then *formata*, a perfect faith, or perfectly formed, when it *worketh by love*; For it is *by works* of love, that it is *made perfect*.

It is very true, that *Charitas non est forma fidei*, Charity is not the forme of faith: That is, it is not *forma fidei constitutiva*, but *fidei forma consecutiva* it is. It is not that *Intrinscally* forme of faith, that gives the very *esse*, or *being* of faith unto it; but that *extrinscally* forme that adds the *bene-esse*, or *well-being* to it: For faith may be without it, but not well. Some kinds of faith may be without true *Charity*; but not a *justifying*, not a *saving* faith.

There may be an *Historicall* faith without it. *Δαίμονια πισεύουσι*, faith S. James, *The Devils beleeve*. They have an *Historicall* faith, but they have no *Charity*. They are *Beleever*s by such a faith, and yet are *Devils* for all they beleeve by such a faith. Still *Devils*, and still *Beleever*s. And they that have no better faith then this of *Devils*, (as our *Anselmus* calls it, with S. Bernard) may perish with *unbeleever*s, and be punished in *Hell* with *Devils*, for all their faith.

And a *Miraculous* faith may be without it too; for so the Apostle speaketh of it, *ἐὰν ἔχω πᾶσαν τὴν πίσιν*, *Though I have all faith, so that I could remove mountaines, ἀγάπην ὃ μὴ ἔχω*, and have no charity, 1 Cor. 13.2. He supposeth here, that the one might be without the other, that he might have had the whole of that faith of *Miracles*, that faith to remove *Mountaines*, without true charity. Indeed he speaketh onely *καθ' ὑπόθεσιν*, by way of supposition; yet it is asserted generally, that what he did but suppose, may be indeed. So S. Jerome, and so Gennadius, and divers others amongst the Antients. So Pet. Mart. with Piscator also, and Diodate, with others amongst the *Moderns*. But it were a *Miracle* beyond beleeve, for a man to have a *justifying* faith without *Charity*: for it is the *nature* of such a faith to be full of the works of *Charity*. Such a faith, saith S. Chrysostome, *καθ' ἑαυτὴν*, even of it selfe is full of good works. It is *ἐργάτης ἀγαθῶν*, saith Clemens Alexandrinus, a doer of that which is good. It is but *fides ficta*, say the learned of the Schooles, a meere counterfeit of faith. But *umbra fidei*, the shadow of faith, saith Master

Calvin.

Gal. 5.6.

Jam. 2. 22.

P. Mart. in

1 Cor. 13.3.

Charitas non est

forma fidei in-

trinscally dicitur

forma quatenus

per illam actus

fidei formatur,

& perficitur.

Aquin. 2. 2. q. 4.

ar. 3.

Jam. 2. 19.

Mat. 4. 7.

8. 19.

Mar. 1. 7.

Act. 16. 7.

17.

19. 14.

Ansel. in Gal.

c. 5.

S. Bern. Serm.

ad Synod.

Totam fidem.

Beza.

Totā illā fidem.

Piscator.

Chrysost.

Basil.

Ambrose.

Austine.

Oecumenius.

Leo, &c. Fulk.

Downam, &c.

S. Chrys. de fide

& lege.

κὶ δικαιοπρα-

γίας θεμέλιος

Clem. Alex. l.

5. Strom.

Calvin. But the *dead corps* of faith, saith *Peter Martyr*.

It is very true, that *the just shall live by faith*, for so saith *Saint Paul*; but then it is as true also, that the just mans faith must live by works of love, for *faith without works is dead*, so saith *S. James*, *Mortua est per se*, it is dead when it is by it self alone; And what can a dead faith doe? *Quod efficit tale, illud magis est tale*, It must be a living faith in Man, by which a Man must live. He that would live by his owne Faith, must give others leave to live by his Charity.

Mortua fides cadaver est fidei.
Pet. Mart.
1 Cor. 13.
Rom 1. 17.
Jam. 2. 17.

A living faith is ever a loving faith, and a loving faith is ever a doing faith. He therefore that sayes he does beleeve, and does not shew it by his doings, doe not beleeve him. *Shew me thy faith by thy works*, and shew me thy works with thy faith. He that shews nothing but a faith alone, had as good shew nothing, for he sheweth nothing that is good. Such a faith does make him nothing in Gods account.

Charitas nunquā otiosa est, semper in alterum porrigit, vel in proximum, vel in Deū.
S. August.
Jam. 2. 18.

He that hath no Charity in his Cribbage, must needs be bilkt at his last account, for all that faith which he turneth up in his outward Profession of Christianity.

Some well-skill'd in *Heraldrie*, and in *Blazoning* of *Coat-Armory*, have deemed it a dishonour for a man to give a *Field* without a *Charge*. The *Romans* ever deemed it a disgrace for a man to beare an empty *Shield*, i. e. a *Shield* without any *Pourtraicture* on it. And can it be any other then a disgrace in *Christian Heraldry*, for a great *Professour*, to beare the empty *Shield* of *Faith*, without any *charge* of *Works*, or any *Pourtraicture* of the *Grace* of *Charity* on it?

Such bearing is to be accounted false Arms, not worthy to be received, except in some speciall cases.
Sir John Ferne.

White Shields were accustomed to be bestowed upon Novices in Martiall affaires, (such as we call *Fresh-water Souldiers*) to the end they might in future time merit to have them garnished with the titles, and testimonies of their valorous deserts; till such time they were accounted of as inglorious. *Guillims Display of Heraldry, Section 2.*

It is a shame for *Faith* to Schismatize from *Love*. *True Faith* was never yet a *Separatist* from *Christian Charity*. The language of *Faith* to *Charity* is like that of *Ruth* to *Naomi*, *Ruth 1. 16.* *Where thou livest, I will live, and where thou dyest, I will dye, and thy God shall be my God.* Faith lives but where it loves, and onely whilst it loves. Now abide *Faith*, *Hope*, *Charity*, these three, but the greatest of these is *Charity*, saith the *Apostle*. Now that is in

1 Cor 13. 13.

Fulke upon the
Rhemish Testa.
Downhame of
Justification.

Et tantum spe-
ramus. S. Geger.
super Ezech.
Hom. 22.

Gratiam justifi-
cantem, quæ est
Dei in Christo
misericordia, non
in nobis, sed in
Deo solo colloca-
mus. Whitaker.
Tom. pri. lib. 8.
Pag. 177.

this life, saith *Diadate*, and so *Primasius*, with diverse of our own. Now in this life they abide together, and cannot abide to be asunder; Hee that hath one, hath all, and he wanteth all, that wanteth any one. So *S. Ambrose*, and so *S. Chrysostome*. And according to the measure of the one, such is the measure of both the other.

Quantum credimus, tantum amamus, saith *S. Gregory*; By how much wee believe, by so much wee love, & *vice versa*, by how much wee love, by so much wee believe. Where there is a great deale of faith, there is a great deale of love; But where there is but a little love, there is ever but a little faith; And where there is no love, there is no faith. It is our love to God, for his own sake, that makes us to believe that God loves us; and it is our love to others, for Gods sake, that maketh others to believe that wee love God. It is that believe, that justifies us in our selves, and this believe, that justifies us amongst others. It is Faith that justifies a Man *in foro Conscientie*, In the judgement of his own Conscience; And it is Charity that testifies the truth of that justifying Faith unto others, and so justifies him *in foro Mundi*, in the judgement of the Word: But it is neither faith, nor Charity; nor faith, and Charity; not τὸ χάρισμα, nor τὰ χάρισματά, not any gift, or gifts of grace in Man, that justifies him *in foro Cali*, in the Court of Heaven, in the sight of God; But ἡ χάρις, That free grace of God in himselfe towards Man, that first moves him not to impute Mans owne unrighteousnesse, but to impute the Righteousnesse of Christ unto him. It is the meere Mercy of God that perswades him to justify a sinner; It is Faith that perswades that sinner in his very soule, that hee is justified with God, and of him; And it is the Charity of his Workes, by the Workes of his Charity, that testifies the Truth of that his Faith, and proves it to himselfe, and others, and perswades them to be confident that hee is so justified. Now this Charity it is, that wee are here exhorted to follow after. And this Charity wee must follow after, *totis viribus*, with all our mights.

Phil. 3. 12, 13,
14.

The word is *διώκετε*, which sayes as much, as follow it hard, and follow it home, follow after it, untill ye overtake it. With *Xenophon* it signifies to prosecute; With *Lucian* to persecute. It is taken

taken both wayes in the Text, by severall Expositors. It is well observed by some to referre two wayes in holy Writ; Sometimes to a Person, and sometimes to a Thing. When it referrs unto a Person, it is put in the worse part, and signifies to persecute with a desire to hurt him; When it referrs unto a Thing, it is put in the better part, and signifies an earnest desire, and endeavour to obtaine. Thus S. Chrysostome takes it in the Text. And this Exhortatory Text was first Epistolized to the Church of Corinth. All they of that Church were then exhorted thus to follow after Charity; but they of that Church were not all that were thus exhorted to follow after it; for all we, in them, were exhorted also to it. They were not all exhorted then unto it, as *Corinthians*, but as *Christians*; and so in them all *Christians*, as they are *Christians*, are exhorted to it.

S. Chrysost.
Theophyl.
P. Mart.
Wilson Christi-
an Dictionary.
Rom. 12, 14.

Rom. 9. 30, 31.

Yee Christians then, yee as *Christians* even all yee, follow after Charity.

Yee Christian Magistrates

Yee Christian Ministers

Yee Multitudes of Christians

} follow after Charity.

First, yee Christian Magistrates, follow after Charity. After Charity towards Ministers, After Charity to Multitudes, that both Multitudes and Ministers may follow after you in Charity. The true Charity of a chiefe Commander, is a cheife Commander of true Charity; Love in a Leader of the Multitude, is a Leader of the Multitude to Love. What a Magistrate does, hee commands by doing. When Marcus Julius Philippus became a follower of Christianity, many friends, and servants, and others became his followers in Christianity. There were many *Marii* in one *Cesar*, said *Sulla* in *Suetonius*; And there are many Men, many of the Multitude in one Magistrate. The Magistrates example is a Law unto the Multitude; Yea the Magistrate himselve (saith *Aristotle*) is νόμος ἑμψυχός, a living Law; a Christian Magistrate should be this Law of Love, and the life of this Law. When they that are Great will do good, it is not to be spoken, what a great good it is that they doe. It goes well with all, when God makes good Men to be great, and great Men to be good. They then are good, when they

Sueton. in vit.
Jul. Cæs.
Aristot. Eth. l. 5.
cap. 4.

ὃ μὲν μικρόν
τοῖς πλουσίοις,
καὶ μικρόν
τῶν μεγάλων.
ἢ μίμνησις,
Naxia. Orat. 20.

are like to God. And they are then most like to God; when they doe most good; And they are ever best liked of him, that are most like unto him. Greatnesse does well with goodnesse, and goodnesse does best with greatnesse. Be then as good as great; and by your greatnesse leade the way unto this Christian goodnesse. By the Christian Charity of your goodnesse, set the way unto the goodnesse of this Christian Charity. Wee are all to *follow after Charity*; and after you it is, that wee must *follow after it*. In the first place therefore yee *Christian Magistrates follow after Charity*.

2. In the next place, yee *Christian Ministers follow after Charity*. After Charity to those within; After Charity to those without.

First, to those within, for Charity must beginne at home: And so must this Exhortation unto Charity; it must include this Pulpit also to incline us all to Charity.

To Charity in our Doctrines.

To Charity in our Doings.

In both to one another.

In both to all others.

To all Magistrates above.

To all Multitudes beneath.

The time will not permit my Discourse to single out these severalls by themselves; Onely in the generall, I must tell you, that the Charity wee are to *follow after*, should rather be in our selves towards others, then in others towards our selves. Let us then follow the grace of Charity, rather then the gift of Charity; Let the grace of Charity in us towards others leade us, rather then the gifts of Charity by others unto us. Those gifts of Charity to us by others, may happe to leade us wrong; But the grace of Charity in us towards others, may helpe to leade them right. *Let us proque lesse for the profit of gifts, and pray more for the Gifts of the Prophets*; And let not Covetousnesse make us, to make a prey of *Jerusalem*, now in her adversity; But let Christian Charity now make us, to make our *Prayers for Jerusalem*; and let us labour by all meanes to make peace in *Jerusalem*.

It is said of holy *Athanasius*, that hee was *disfidentibus Mag-*
nes,

Psal. 122. 6.

Nazian.
Orat. 21.

nes, *A Load stone* to draw dissentients to agreement. Oh that all our Tongues were now such *Load stones* to contract the *Iron hearts* of these times to a Christian Monaccord. It is our calling to Preach peace by *Iesus Christ* to others : Now let us follow our calling, and preach him in peace amongst our selves. The love of life should make us *study to be quiet* ; And the life of love should make us quiet, that so wee might study : And our study should not be by curiosity to make quarrels, but by Christian Charity to make quiet.

2 Cor. 5. 19, 20

Consule Vedeliū
de prudentia ve-
teris Ecc. lib.

3. cap. 2, 3, 5, 6.

Prolegom. cap. 6.

When the question was asked, how many Angels might stand upon a needles point at once ? The Answer was, that it was but a needlesse point to stand upon. Let not us stand upon such needlesse points of curiosity, to the breach of Christian Charity. A *fraction* makes an uneven *Reckoning* in *Aritkmetick*, and hee that makes a *fraction* in the Church, will hardly ever make an even *Reckoning* with God, when hee comes to audite his account unto him. *Erostratus* would needs do something to be spoken of when hee was dead, And what was it, but the firing of *Diana's Temple* at *Ephesus* with his owne hands ? Let us chuse rather to be talked of whilest wee live, for doing nothing in the Church of *England*, then to be talked of when wee shall be dead, for doing so much evill to the Church, as the making a combustion in it. *S. Paul* would have us *follow after Charity* in the Church ; let us *follow after* his example of Charity towards the Church. Never did *Pompey the Great*, nor *Codrus*, nor *Curtius*, nor *Brutus*, nor *Decius*, nor *Calius Balbinus*, nor any other love their countrey better, then this *Apostle* did the Church ; for hee was content, that his own eternall good in *Heaven* should give way for a time, to the Temporall good of the Church. Let not us make the eternall good of the Church give way to our Temporall good in it. Let us *follow after Charity* in the Church, and let us *follow after Charity* towards it too.

Carol. Stephan.

Phil. I. 23, 24.

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3. And yee *Multitudes* follow after Charity.

Follow after Charity in giving to each other.

And follow after Charity in forgiving of each other.

Yee Rich follow after both these kindes of Charity towards the *Poare* ; And *ye Poore* follow after both these kindes of Charity towards the *Rich*.

Dives propter
pauperem, & 3
pauper propter
divitem factus
est. S. August.

First, *ye Rich* follow after Charity towards the *Poore*, the *Poore* want givers in these Times. Alas for them, these Times are too hard for the *Poore*. Bee not *ye* that are rich too hard for the Times. Bee not Getters from the *Poore*, when *ye* should be givers to them; Such Gettings may be great, but they cannot be good. Yet the best, and biggest gaines are such as are gotten by the *Poore*, in such hard Times as these, I say such as are gotten by them, not such as are gotten from them. *Phocylides* thought it unlawfull for the *Rich* to be Usurers towards the *Poore*. And yet there can be no Usury more gainfull, or more lawfull then that, which the *Rich* may practice towards the *Poore*. But the way is not by getting from them, but by giving to them: *for hee that giveth to the Poore lendeth to the Lord*, and hee that lendeth to him shall againe receive his owne with usury.

μηδέποτε
κρήσας πικρῶς
γέννησεν δειπνέ-
ωντι, *Phocylid.*

Prover. 19. 17.

Luke 6. 38.

The Lord himselfe is the *poore Mans* surety, and hee that hath his suretyship is sure. Give then, and it shall be given to you; He that hath given you a Precept for the one, hath given you also a promise of the other. The *Poor* follow after you for Charity: do ye follow after Charity towards the *Poore*. And *ye Poore* follow after Charity towards the *Rich*: for *ye* may give to them also. *Ye* may give good words; *ye* may speake charitably of them; *ye* may pray in Charity for them; *ye* may bestow the teares of sorrow on them for the hardnesse of their Hearts, in that they will bestow nothing of Charity on you, And Teares (as saith *S. Chrysostome*) are the best Almes-deedes that can be done; yet such they are as *ye* may doe. Charity is of that which a man hath, and not of that which a man hath not. *S. Peter* was *poore*, yet charitable; *Hee had neither Gold nor Silver to give, but such as hee had, hee gave*; He gave a blessing in the Name of *Christ* unto the Cripple. And such as are as *poore* as that cripple, may bestow the Charity of their Prayers for a blessing upon the *Rich*. In some Parishes all must be either Givers or Receivers. In *Christ's Church* all may be both; All Receivers, All Givers, and all Forgivers too.

Acts 3. 6.

1 Tim. 2. 1.

Ye then, even all *ye*, follow after Charity in forgiving others, and in forgiving all, even all offenders, and all offences,

For

For if yee forgive men their trespasses, your Heavenly Father will also forgive you. But if yee forgive not men their trespasses, neither will your Father forgive your trespasses, saith our Saviour Mat. 6. 14, 15. Hee freely forgave his mortall enemies, and prayed for their forgivenesse. So did the *Proto-Martyr*, S. *Steven*. And so did our famous *Cranmer*. But most men are defective in this kinde of Charity in these Times. The very Heathen will rise up in judgement with the men of this Generation, and condemne them; for many of them were very ready to forgive offences. The Time would faile mee to tell you the stories of *Antisthenes*, and *Plato*, and *Aristotle*, and *Aristippus*, of *Phocion*, and of *Socrates* famed by *Apollo's Oracle* for the wisest man in the World, and of many others, that were easily intreated, yea without any intreaties, that were ready to passe by indignities. When *Calvus* the Orator, and *Catullus* the Poet, had inveighed bitterly against *Julius Caesar*, hee freely forgave them once and againe. *Antigonus*, and *Alexander*, and *Augustus Caesar* are all renowned to Posterity for their forwardnesse to forgive offences. Great *Tamberlaine* was wont to call himselfe, *the wrath of God*: But good *Titus* the Sonne of *Vespasian*, was wont to be called by others, *the love of men*. It is better to be a *Titus*, then a *Tamberlaine*; more honourable to be kinde, then cruell. And many Pagans were more worthy of honour for it, then many *Christians*.

Luke 23. 34.
Acts 7. 60.

Dr. Fox A &
Mon.

*Amor, et delicia
humani generis.*

But shall the *Law of Nature* doe more with Heathens, then the *Law of Grace* can with Christians? Let us also practice this forgiving Charity. Forgiving Charity is most suitable to this Assembly. It maketh most for making Peace, and that's the end of this assembly, as I conjecture.

Give me leave to repeat this Exhortation unto those that are especially concerned in the Occasion of this Assembly, and I shall conclude.

In the first place, Ye Right Reverend, that are Commissioned for the Seat of Judgement, *δικάετε τὴν ἀγάνην*, follow after charity. Ye are now in this Court of the Lords house to heare of Charity, and of Mercy; But ye are presently to remove unto that other house of the Lords Court, to doe justice, and to denounce judgement. Let this Christian Charity follow your Ho-
nours

nours from this Court of the Lords house, unto that house of the Lords Court, that your Honours may follow after Charity there, remembering Mercy in the midst of Judgment.

And Ye, that are in *Commission* for this County, διώκετε τὴν ἀγάπην, follow after Charity. Follow after it in the County, and follow after it towards the County. Be *Plato's Common-wealths men*, for the Common-wealth. Follow after Charity towards the Publick; & remember, as concerning the Private of any, that Charity does no wrong; It oppresses none; It packs not the heaviest burthens upon the weakest backs. It does not as Authority does sometimes. Now whether it were Authority, rather then Charity, thus to charge this publike office of Preaching upon the weakest abilities to discharge it, ye may be Judges: For my part, I will not, may not judge, what it was that did first charge that Publick Authority where it is, so full of other Charges. But for this, which concernes my charge, I may say, that it was for a man to doe as he was done to, not as a man would have been done to. But now this Charge is even done, and that with Charity. There are but some few others, to whom I must leave this Exhortation, and so discharge my selfe.

Amongst those others, *Ye Jurors*, follow after Charity. And first, *Ye Jurors* of the *Great Inquests*, διώκετε τὴν ἀγάπην, follow after Charity. Let no private interest be indulged, to the prejudice of the Publick; as the Trustees of the County, follow after Charity towards it, and shew your love unto it. And in private concernments also follow after Charity. Consider well amongst your selves, whether Charity in an *Ignoramus*, grounded upon this Exhortation, be not better then Extremity in *Billa vera*, grounded upon bare presumptions.

And *Ye Jurors* of *Life and Death*, follow after Charity. I speak not this in favour of the *Tacian Heresie*, or the *Manichean*, but in love to true Christianity, which proves its selfe by all the parts of Charity, and that tells us, that it is better to save life then to destroy it, when it may be done without injustice.

And then *Yee Jurors* of *Nisi Prius*, follow after Charity. Your calling to Christianity, and your calling in Christianity, are both to Peace. Your generall calling, as *Yee are Christians*, is to seeke

peace

ἕκαστος ἡμῶν
ἔχει αὐτὸ μόνον
γέγονεν ἀλλὰ
τῆς γενέσεως
ἡμῶν τὸ μέν τι
ἢ πατέρις με-
λεῖται, ἔτι.
Πλάτων.

Mat. 7. 12.
Luke 6. 31.

1 Cor. 7. 15.
1 Pet. 3. 11.

peace for your selves. And your special calling, as yee are *Jurors*, is to make peace for others. *Let that Peace of God then rule in your hearts, to the which also yee are called in one Body.* Coloss. 3. 15.

It is the businesse of honest Juries to end differences, and to make peace; and so it is of holy Christians; There is nothing more proper to a Christian, saith S. Basil, *ὡς τὸ εἰρηνοποιεῖν, ἰδίον χριστιανῶ.* then to pacifie Dissentients. *The fruit of Righteousnesse is sowne in peace, of them which make peace, saith S. James, And blessed are the Peace-makers, saith our Saviour, for they shall be called the Sonnes of God, Mat. 5. 9.* If they be the Sonnes of God that make peace, certainly saith S. Gregory, they are the Sonnes of the Devill, that marre peace, or that hinder it from making. *That yee may be sure to make it, yee must be sure to follow τὰ τῆς εἰρήνης, the things that make for peace; follow after Charity, that makes for peace, and that, if any thing, will make it; follow after it towards Plaintiffs, and follow after it towards Defendants; And yee Plaintiffs, and yee Defendants, leave following of one another in vexatious Sutes, and follow after Charity.* Jam. 3. 18. Rom. 14. 19.

It was a strange thing to *Salvian*, in his dayes, to see One place his greatest Happinesse, in the great Unhappinesse of another. Why should it be a thing so common as it is, in these dayes? The Inhabitants of *Japan* would needs salute by pulling off their Shoes, because that they of *China* did use to salute by pulling of their Hats. Thus many love to live in opposition; And to be like meere *Antipodes*, in all their wayes, to their next Neighbours. They are easie to be provoked, and hard to be intreated, which is quite contrary to Christian Charity; for *Charity is not easily provoked, it suffereth long, and is kinde, saith S. Paul; But it is easily intreated, saith S. James. It beareth all things, it endureth all things, saith S. Paul. It envyeth not, it seeketh not her owne: not usque ad apicem juris; To the utmost punctilio of right; for summum jus summa discordia, sayes Martin Luther, The extremity of Right, causeth the extremity of Wrangling. Ye Plaintiffs then be perswaded to remit something of right for Charity sake, and for Quiet sake which followes after Charity.* 1 Cor. 13. 4, 5. Jam. 3. 17. 1 Cor. 13. 7.

Hey'yns
Geograp.
Orientall
Islands.

Rom 12. 18, 19, 21. And yee Defendants, follow after Charity, and if it bee possible, as much as lieth in you, live peaceably with all Men. Avenge not yourselves, but rather give place unto Wrath; Bee

Heb. 12. 14.

not overcome of evill, but overcome evill with good. εἰρήνην δικάζει, saith S. Paul; follow after peace, when the Plaintiff hath taken it from you, doe yee follow after it, untill yee have overtaken it, follow after it with the Plaintiffe, and follow after it μετὰ πάντων, even with all Men, and follow after it, with an εἰρηνολόγῳ, if it be possible to overtake it, and follow after it, with a quantum in vobis est, as much as lieth in you to recover it. Be of one minde, and live in peace, and the God of love and peace shall be with you.

2 Cor. 13. 11.

And Yee that are juris-periti, yee, that follow the practice of the Lawes of this Kingdome, δικάετε τὴν ἀγάπην, follow the practice of this Law of Christs Kingdome, Follow after Charity; follow after it towards your Clients, and follow after it towards their Antagonists. Plead this Law of Christs Kingdome to them, as well as the Lawes of this Kingdome for them. Perswade them to value the Authority of this Law of Christs Kingdome, by the credit of the Author. The greatest Lawyers, and Law-givers amongst the Heathen, did ever father their Lawes upon the Gods of greatest credit amongst them, that men might give the greater reverence to them.

Plutar. in vit.
Lycur. Diodorus
Siculus.

Herodot in Mel-
pom.

Ludovic. Vives
in S. Aug. de
civ. Dei.

Plutar. in vit.
Num. Pomp.

Those Lawes which *Lycurgus* made for the *Lacedemonians* were fathered upon *Apollo*; Those Lawes which *Minos* made for the *Cretians* were fathered upon *Jupiter*; And those which were made by *Anacharsis* for the *Scythians* were fathered upon *Zamolxis*; And those that had no Fathers for their Lawes did finde out Mothers for them. *Numa Pompilius* that made Lawes for the *Romanes* ascribed them to the Goddesse *Egeria*; And *Zaleucus* that made Lawes for the *Locrians* ascribed them unto *Minerva*. These Gods and Goddeses had all beene Men and Women amongst the Heathens. But the Author of this Law of Love is none other but the great God of Heaven and Earth; The God of Gods, and Lord of all Lords. And it is hee himselfe that urges the practice of it; For his sake men ought to follow it, and in speciall manner towards

towards himselfe. That Noble *Arimathea*n, that plaid the *Sextons* part to in-grave our *Saviours* Body in a *Stone*, was one of your profession, a worthy Counsellour; Bee yee of his profession towards Christ. Hee shewed Charity towards the humane Body of Christ, when it was crucified; Doe yee shew Charity towards the mysticall body of Christ, the Church, which is almost crucified. Hee did his best to take that Body of our Saviour from the Crosse, and hee did it. Do but yee your best, to take the Crosse from this Body of our Saviour, it may be yee may doe it; doe something towards it. The Law of Charity was from our Saviour; And the Charity of this Law should bee chiefly for him; For his sake then follow after Charity.

Mat. 27. 57.
58, 59, 60.Mark. 15. 43.
46.

Luke 23. 53.

And yee, that undertake for others in their Law-cases, undertake also in this Gospell-case for Christ, be his Attorneys. He is the *Prince of Peace*, be yee all for the Peace of this Prince. Bee yee for Christ, that Christ may be for you; Labour to make peace on Earth for your Christian Clients, that Christ as your *Advocate*, may make peace for you with God in Heaven. Let no one here of your Profession be a *Lachesis*, to spin out the thread of controversie, when the Judge would be an *Atropos*, to cut it off. And when the Judge would be an *Oedipus*, to untie the knots of doubt betweene Party and Party; Let no one be a *Sphinx*, to entangle them more, and more. When the Judge hath put the old, and tyred quarrells to their *Squatts*, let no one start them againe, to be hunted from Court to Court. Let nothing be done through strife, or vaine glory. But let all your things be done with Charity. And so let the things of all.

Isaia. 9. 6.

1 John 2. 1.

Philip. 2. 3.

1 Cor. 16. 14.

I have done with you; I have done with all. What

I say to you, I say to all, *διώκετε τὴν ἀγάπην*:

Follow after Charity.

* * *

F I N I S.

E 2

THE

THE
CONSUMMATION
OF
FELICITY.

A
SERMON

PREACHED AT
St. PETERS Church in the City
of Norwich, JUNE, 15. 1645.

St. Chrysoſt. Hom. 5.

*Αν ἴδω κατορθώσας ὑμᾶς, τὸ πᾶν ἀπέληφα, ἱκανὴν τῶν πόνων
ἀπεδεξάμεν τὴν ἀντίδοσιν.

Chaffanæus Catalogi Gloriæ Mundi ter. par.
*Dabit Deus gloriam omnibus illis, qui moriuntur in statu
bonitatis, virtutis, & veritatis, & qui ipsum diligunt,
& suam gloriam sperant.*

LONDON,

Printed for R. Royſton, at the Angell in
Ivie-Lane, 1651.

THE
CONSULMATION
OF
FELICITY
A
SERMON

PREACHED AT

St. Paul's Church in the City
of London, June 12, 1747.

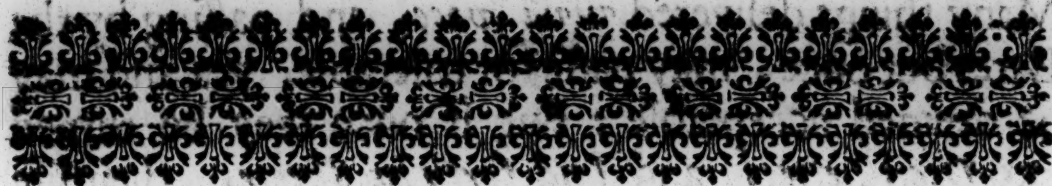
By Charles Wesley.

Printed by J. Knapton, at the Angel in St. Paul's Church-yard.

Obtains a new Edition, with several
Additions, and is now in the Press.
Printed by J. Knapton, at the Angel in
St. Paul's Church-yard.

LONDON,

Printed for W. Baskett, at the Angel in
St. Paul's Church-yard.



TO THE
VVORSHIPFULL,
JOHN HOBART, Esq.

*The fulnesse of joy in the presence of God,
and pleasures at his right hand,
for evermore.*

S I R,



Our desires intimated by your Proxy,
and iterated by your Selfe, were as they
seemed very reasonable, so that an utter
denyall of them must needs have beene,
and seemed, most unreasonable; Indeed
they were so just, that my devoire could not but be
just according to them. This Sermon, which ere while,
(such as it is) was publickly presented to your eares, is
now (such as it was) represented privately unto your
eyes. And surely these are the *Organs of a Doctrinall*
sense as well as those. And your Piety, I hope, will im-
ploy them onely as such, whilst that my Pen does
thus repeate this Sermon to them. My Charity com-
pells mee to believe so of them, or otherwise my Pen
should never have preached to them; For I confesse
ingenuously, that I please my selfe but onely in
pleasuring you by penning of this uncouth Sermon.

Many

The Epistle

*Habet nescio
quid latentis
energiae vox
viva.* S. Hieron.
Epist. 36.

*Solet acceptior
esse Sermo vivus
quàm scriptus.*
S. Bernar.

*ἡ ἐκείνης αἰῶνος
εἶναι πέ-
φυκε τῆς ἀκοῆς
καὶ πρὸς τὴν
σαφεινότητα,
S. Chrysoft.
Hom. 9.*

Many things delivered *vivâ voce*, and passing by the Eares but once, may passe for tolerable, yea and may be deemed acceptable: But if once they be turned into *Dead Letters*, and laid forth in *Sheetes*, their life is gone, and it were well for them, if they might be buryed. But alas! then they lie open to more exceptions under a sense more curious, and more criticall then that of Hearing, having an advantage to view, and review its object as often as it pleaseth, and as long at once. It is therefore the Care, and Policy of many, that they may keepe the credit which they get amongst their Auditours by Preaching, to keepe themselves from penning of their Sermons, lest they lose it by criticall Readers. But for my part I Preached this Sermon to many others with your selfe, that you, and they might have an higher estimate of the Matter of it then you had, and have now Penned it that you may have a lower estimate of the Manner of it then you have. Indeed I ever intended *δεολογεῖν* in composing of this Sermon for the Pulpit, but *τεχνολογεῖν*, I never studyed, never intended, and therefore cannot but admire, that any in that Auditory should admire it for *Technologie*. Surely the common abuses of the Pulpit in these Times beneath the Majesty of it, have caused those Sermons to bee Christened Neate, which are not too too slovenly. With mee to Preach honestly is to Preach elegantly; Yet *σεμνηγορεία*, & *σεμνολογία* differ as much in sense as sound. But call it now even what you please, it is now yours a second time, and by a second way. *Denomination is one Priviledge belonging to Dominion*. It was yours when desired by you, being made yours when first delivered over the Cushen to you.

*S. Chrysoft.
In cap. 2. Genes.
Hom. 14.*

Dedicatory.

you. There could be no injustice then in your Worship in demanding of your owne, but in mee there would, had I persisted longer to deny the private use of that unto you, which I so publickly deliverd to you to make use of. I could have wished that it might, like the ἐφήμερον, have dyed that very day that it came up, and dyed mine; But seeing it must be transplanted that it may live, I am very glad that it shall live yours, and shall be more glad if this performance proves not so unacceptable, but that some further imployment may be commanded him, that by his second endeavours would most willingly prove himselfe,

Plin. Nat.
Hist. l. 25. 13.

Sir,

Your most humble Servant,

EDVV. WILLAN.

F

To

TO THE
VVorshippfull John Hobart, Esq.

S I R,



His Sermon hath been questioned once, and may again be questioned. It hath bin questioned by others before now: And now it may be questioned by your self. You may now questiō it for being publick: But others have thought their questioning of it the more pertinent for being thus long private; For their Question was not about the Matter of it, but the Authour. No Tittle in it, that I know of; but the Title to it was in Question. Had it been one of Smyths, or Pembrles, one of Heirons, or Wheatelys Sermons, questionlesse the Questionaries had been so lectured, and preached in it, that they needed not have been so absonous in publick, as to my face to Question, whether it were mine own? I can but wonder at the Question: for I never borrowed other mens stilts to hide the lumeness of my fantasie before the poorest halting Cripples. I confesse, I ever thought it lawfull to steale a Sentence in a Sermon; but not so to steale a whole Sermon. Nor was it any One; but many Authours that afforded help unto me in composing this. My Purse was never able as yet to purchase Bookes enough to make a complete Library: But such Bookes as I have, I love to reade, and such Bookes as I reade, I love to make use of; Yet is it not my use to take all the Principall of any instead of the use. The Prophet David would not sacrifice unto the God of Israel, of that which cost him nothing. Nor do I use to offer that before the same God unto his people, which cost me nothing but a Groat, or Teston at the Stationers shop. Such as it is it has been offered once, and againe unto the people from the Pulpit; And now, such as it was, it is to be offered to them from the Presse, for I cannot but own it every where, and desire your Worship to own the humblest of your servants in it

EDWARD WILLAN.

R Eader, the former Epistle was prefixed When these Notes were first desired by Mr. Hobart for his private use. This second Epistle is now affixed also to hint the occasion of my Printing them.

The



THE
CONSUMMATION
OF
FELICITY.

P S A L. 16. 14.

*In thy Presence is the fullnesse of joy : and at thy right
Hand there is pleasure for evermore.*



THE fairest way (though it be the furthest
way) into the City of the Text is thorow the
Suburbs of the verse before it. And by that
Way wee may observe, that Christs way to
Heaven was by the Gates of Hell. In the verse
before the Text the Prophet foretells the Bit-
ternesse of Christs Passion ; In the Text it selfe hee tells the Bles-
sednesse of Christs Glorification. In that wee may behold him in
his lowest Humiliation ; In this we may behold him in his highest
Exaltation. In that we may observe him sustaining the fullnesse of
sorrow in his Fathers absence ; In this wee may observe him re-
gaining the fullnesse of joy in his Fathers Presence. In that wee
may see how hee felt the heavy Hand of Gods displeasure for a
time ; In this wee may see how hee found the pleasure at Gods
right Hand for evermore. And thus in both together wee may

observe how Christ passed by the Crosse of ignominy, and the ignominy of the Crosse, unto the Crown of Glory, and the Glory of that Crown.

Tota Christi vita fuit continua passio. Brent.

Indeed, the whole *life of Christ* from his *Cradle* to his *Crosse* was nothing but a bearing of the Crosse; for no sooner did hee beginne to crosse this troublesome World, but hee himsele was troubled with a World of crosses, crossed with a World of troubles. But the greatest Crosse that ever hee suffered in the World was his suffering upon the Crosse to save the World. That Crosse that did beare Christ was the heaviest Crosse that ever Christ did beare. And therefore though his daily sufferings were encreased with his Days of suffering; yet the Sufferings of his last Day have caused that Day of his last Sufferings to be Christened his Passion-Day καὶ ἐξοχὴν. For then was his Soule in a very Hell of Sufferings; And then were the very Sufferings of Hell in his Soule. But *his Soule was not left in that Hell of Horrour*; Nor was that Horrour of Hell left in his Soule. His Soule and Body too were both right-soone felicified *with the fulnesse of joy in the presence of God, and with pleasure at his right Hand for evermore.*

2 Tim. 2. 12.

Mat. 10. 38. 16.

24.

Marke 8. 34.

Our Lord and Saviour suffered for a time on Earth for us, that wee might not suffer for our selves in Hell for ever. Yea hee suffered willingly upon the Crosse for our sakes, that wee might be willing to suffer under the Crosse for his sake; and we must be willing *to suffer with him here*, or hee will never be willing that wee should *reigne with him hereafter.* *Wee must take up our Crosse, and follow him*, if ever with him wee would enjoy *the fullnesse of joy in the presence of God, and pleasure at his right Hand for evermore.*

Mat. 10. 24, 25.

Luke 6. 40.

John 13. 16. 15.

20.

It was his pleasure to beginne an Health to us in the bitter cup of sufferings; and wee must pledge him in the same cup of sufferings, if wee would be sharers with him of the Health. It was his intent, when hee tooke his owne Cup off, to have the Health goe round, *Yee shall indeed drinke of the same cup that I drinke of*, saith hee, Mat. 20. 22. And good reason: for why should any Servant looke to fare better then his Lord and Master? *It is enough that the Disciple be as his Master, and the Servant as his Lord*, saith the Lord our Master.

He

He was the *Lillie of the Valleys* which *Solomon* sung of ; and as a *Lilly amongst Thornes* he was whilest hee grew in this earthly Valley. Encompassed hee was with Thornes even all the time hee was growing here ; yea hee was quite covered with them at the last. Hee was *crowned with Thornes* ; and by wearing of them was worne up by them. But hee wore them onely as the Head of the Church. And must not the Body be conformed to the Head ? Must not the Church be thorned with tribulations as well as Christ ? Yes surely ; And every mysticall Member of the Church must be conformed to the Body of it : For tribulation is every true Disciples Portion. Christs Servants must all be sufferers. Hee that would waite upon our Saviour in the height of Glory must be content to follow him thorow the depth of Misery. *The way to Heaven is by weeping Crosse.* It is through much tribulation, yea *διὰ πολλῶν θλίψεων*, through many tribulations, that wee must passe to the Kingdome of Heaven, if ever wee looke to enter into it. Temporall sufferings are the Legacyes which our Lord bequeathed to all his faithfull followers as an annuity unto them. *ἐν τῷ κόσμῳ θλίψιν ἔχετε*, saith hee unto them, *John* 16. 33. *In the World you shall have tribulation ; For if they have persecuted me, they will also persecute you*, saith hee, *John* 15. 20. and therefore *marvell not* (saith he) *though the World hate you ; for it hated me first.* If yee were of the World, the World would love his owne : But because yee are not of the World, but I have chosen you out of the World, therefore the World hateth you, *John* 15. 19. In this World therefore they that will live godly in Christ *Iesus* must suffer persecution, as saith that inspired secretary of the Holy Ghost, *St. Paul*, 2 *Tim.* 3. 12. And well may wee say with him, 1 *Cor.* 15. 19. *If in this life onely we had hope in Christ, wee were of all men most miserable.* Miserable are all men in this life ; But wee, the servants of Christ, were the most miserable of all men, if in this life onely we had hope in Christ.

It cannot be therefore but there must needs be an other life, and that life must needs be better then this present ; for it cannot be that Christ our Lord, the Lord of Life, a righteous Lord, should serve them alwayes worst that in all their lives doe serve him best ; And them ever best that serve him ever worst.

Song of Sol. 2.
1, 2.

Mat. 27. 29.

Ephes. 5. 23.
Isaia. 53. 4, 5, 6,
7, 8.

Acts 14. 22.

ὁ βίος ὁ ἀλη-
θινός ὁ βίος
ἀλλὰ ζύμωσις
ἐστίν.

Jerem. 12. 1.

1 Sam. 2. 30.

John 14. 6.

It is a Bargaine of Gods owne making to honour them that honour him. And God will surely make those Bargaines good that are of his owne making. Can Hee say it, and never doe it? Can Truth it selfe prove false? It cannot be; Never did God suffer any Man to lose by doing for him; Nor was ever any Man lost by suffering for him. Hee will infallibly save all them that doe unfeignedly serve him. Yea truly, they doe even serve themselves that doe truly serve the Lord. And they doe save themselves too most surely that lose themselves for serving him most seriously.

Indeed it is a *Paradox*, yet is it *Orthodox* indeed; for it is an Oracle from the mouth of Truth it selfe, *Mat. 16. 25. That whosoever will save his life shall lose it: and whosoever will lose his life for Christs sake shall save it.* It seemes that it is the losse of life to save it, by forsaking *Christ the Lord of Life*; And that it is the saving of life to lose it for his sake, who is life it selfe, and the giver of it. Hee that does not lose Christ with his life, or in it, shall save his life in Christ, and with him; And hee that layes downe his life for Christ his Saviours sake, shall take it up againe for his owne with immortality added to it.

Let no Man therefore either thinke, or say that sufferings are the onely Salaries, or the sole rewards that our Saviour Christ vouchsafeth to bestow upon his Souldiers, and upon his Servants: For never did any Souldier beare armes under the commands of a more Noble Captaine, or more excellent Generall; Nor can any man serve a better or more generous Master.

Dorotheus.

AAs 7. 59.

The *Proto-Martyr* was *S. Steven*. Hee was the first that ever warred under the *Banner of Christs Crosse* to the losse of life. The vaunt-gard was led on by him; and hee himselfe did march in the very front to bid the enemy battell; and was hee no way rewarded, thinke yee? Had hee nothing bestowed upon him, but onely a volley of stones? Did hee lose all salaries with himselfe? Oh no! Did hee not rather winne that life which is eternall by losing of his temporall life in that *Bed of Honour*? And has hee not ever since benee invested with the

the *Crowne of Martyrdome*? And has not that beene ever deemed a Crowne of Glory? Who ever called that first Brigade of holy Martyrs a forlorne-Hope, that was carried on by his Christian Gallantry, and valiant Christianity? Yet it was the first Party that faced the foe, and gave the Onset. Did not the very *Heavens* open to give *Quarter* to his Soule, when it was beaten from the littler Garison of his Body by a charge of stones? They are happy losers that are so beate into Heaven.

as the first triumphing Martyr of Christ, according to his Name, hee beareth a Crowne. Eusebius l. 2. c. 1. Acts 7. 55, 56.

As soone as he was ordained (as though hee were appointed for this purpose) stoned to death by them that slew the Lord, and for this cause

S. Paul was an other valiant Champion for the *Lord of Hosts*. He fought with Beasts at Ephesus after the manner of Men, and overcame them. And was there no reward bestowed upon him for fighting his good fight, but onely the Romane Axe sharpened with Neronian cruelty? Yes, hee knew there was laid up for him a Crowne of Righteousnesse, which the Lord, the righteous Judge would give unto him.

1 Cor. 15. 32.
Linus Epif. de
Passione Pauli.
Dorotheus,
Eusebius, Hist.
Eccl. l. 2. c. 22.

Or had Gods humble servant, holy Job, no better wages then a Dung-hill, and a Pot-sheard for serving in such Paines to such Poverty with such Patience? Pained hee was in his flesh till pined unto skin and bones; And poore hee was to a very Proverb; yet patient to a Miracle; And had hee no remuneration? Yee shall finde hee had, and that a large one too, if yee shall consult the vouchee of his sacred, and authentick story towards the conclusion of it. God was as free to him, as hee had beene faithfull to God. Job was not long in Misery, before the Lord did manifest his bounty to him, through the abundant riches of his Mercy.

Job 2. 7, 8.

Job. 2. 10.

Job 42. 10, 12.

The Crowne of Thornes was put upon our Saviours Head, but was soone pulled off againe. And his tender Limmes were fastened to the Crosse, but could not be made so fast unto it, but that they were soon loosed from it. The Misery of the Crosse was quickly changed into the Majesty of a Crowne, And the Paine of the Thornes into the Pleasure of a Throne. The Soule of our Saviour was not left in the Hell of Sufferings; Nor shall the Sufferings of Hell be left in any Soule that is our Saviours. His Soule was soone translated with His Body unto Blisse, and

Acts 1. 9.

Glory,

Glory, and so shall all the Soules and Bodies that belong to him. Hee hath *Coronets of Happinesse* to Nobilitate the Heads of all his faithfull followers. And hee hath *Palmes of Victory* to Honestate the Hands of all (I doe not say) the *Martyred Army of Nobles*; But the *Noble Army of Martyrs*; and hath *stoles of Holinesse* to compleate even all the Host of Heaven *Cap a-pe*.

The Saints on Earth are all but *Viatores*, way-faring-Men, wandering Pilgrims farre from home: But the Saints in Heaven are *Comprehensores*, safely arrived at the end of their journey. All wee here present for the present are but meere strangers in the midst of danger, wee are losing our selves, and losing our lives in the Land of the dying: But ere long wee may finde our lives, and our selves againe in Heaven with the Lord of life, being found of him in the *Land of the Living*. If when wee die we be in the Lord of Life, our soules are sure to be bound up in the *bundle of Life*, that so when wee live againe we may be sure to finde them in the life of the Lord. Now we have but a *dram*, but a *scruple*, but a *graine* of happinesse, to an *ounce*, to a *pound*, to a *thousand weight* of heavinesse; Now wee have but a drop of joy to an Ocean of sorrow; But a moment of ease to an Age of Paine: But then (as S. *Austine* very sweetly in his *Soliloquies*) wee shall have endlesse ease without any paine, true happinesse without any heavinesse, the greatest measure of felicity without the least of misery, the fullest measure of joy that may be without any mixture of griefe. Here therefore (as S. *Gregory the Divine* adviseth us) let us ease our heaviest loads of sufferings, and sweeten our bitterest cups of sorrows with the continuall Meditation, and constant expectation of the *fulnesse of joy in the presence of God, and of the pleasure at his right Hand for evermore*.

And thus by this vast circumference of the *Suburbs*, yee may easily gesse that this Text is a City of more then *one whole dayes journey*. Yet can I make but *halfe one Sabbath-dayes-journey* into the Parts, and thorow the Passages of the same. And therefore I cannot stand, as otherwise I should, to shew you all the Remarkables in it, I shall only point at the chiefest.

When that antient Pillar of the Church S. *Augustine*, the

Ornament

S. August. l. 1. fo-
lil. cap. 35.

Nazianz. in
funere patris.

Ornament of Hippo, had enlarged his *City of God* into 22 Books, hee then confest that all that he had written was but *stillm de mari, scintilla de foco*; as a drop to the Ocean, or the smallest sparkle to the heape of fire upon the Harth. What an unequall proportion then must one Sermon needs hold with such a copious subject as this? *Ezechiel* the Prophet drew forth a lively Portraiture of the *Earthly Jerusalem* within the small compasse of a Tile. But this *Prophetick Swan of Jordan*, this *unfabled Muse of Syon*, this *Hebrew Syren, holy David*, a Musically Prophet, a Prophetically Musician, an inspired Songster, *the sweete singer of Israel*, yea *Israels sweetest Orpheus*, hath both sung the Prayles, and penned the Portraiture of the *Heavenly Jerusalem* within the smaller compasse of my Text. Ezech. 4. 1.

For this Text is a very true Map of Heaven, though it be a very small one. It is a very full description of that endlesse, that boundlesse Kingdome. A very lively representation of that holy Land of Promise, that promised Land of true holinesse, whereof the *Earthly Canaan* was but an Adumbration. That great favorite to the *God of Israel*, meeke spirited *Moses*, the first Governour of all the *Israel of God*, before his departure out of this life, which was before the Host of Israel had marched thorow the Wildernesse into the promised Land, was vouchsafed a view of it from the *top of Pisga*; And that his view of *Palestina* at that distance was to shew unto us, that a spirituall Israelite may sometimes obtaine a *Pisga sight*, or Glimpse of Heaven before his entrance there, or that hee hath quite passed thorow the Wildernesse of this transitory World. Here therefore, if the Worldly cares of this *Earthly Kingdome of England*, deemed by many to be a *second Palestina*, have not wholly possessed your mindes, and left no roome for any Contemplations of the Kingdome of Heaven, give mee leave, for a little time to remove this *Earthly Kingdome* from your Mindes, by removing your Mindes from this *Earthly Kingdome*; And let mee carry your soules to the Heaven of joyes by bringing the joyes of Heaven to your soules. Surely there cannot bee a more pleasing way, nor a neerer to bring Mens soules to the fulnesse of joy in the Presence of God, then to bring the fulnesse of joy in the Presence of God unto Mens soules. If there be any

*Speculatio veri-
tatis est ipsa Fe-
licitas. Aristot.
l. 10. Ethic.*

Heaven to be enjoyed upon Earth, it is in the Contemplation of the joyes of Heaven. And they that open their Soules to let the Pleasures of Heaven into them by meditating of them, What doe they but open Heaven it selfe to let in their soules unto those Pleasures? If there be any true Pleasures to be expected in this life of sorrowes they must needs be in the constant Expectation of the fullnesse of joy in the Presence of God, and of the Pleasure at his right Hand for evermore.

In thy Presence is the fullnesse of joy, and at thy right Hand there is, &c.

In the Text, upon the first view of the words, we may discover two Remarkables;

1	}	The	{	Consummation	}	of true felicity.
2				Continuation		

In thy Presence is the fullnesse of joy, there's the Consummation of true Felicity.

And at thy right Hand there is Pleasure for evermore, there's the Continuation of that true Felicity to all Eternity.

First of the Consummation of true Felicity; And if we but review the words as they doe discover the same unto us, we may plainly see how true Felicity ascendeth as it were by steps unto its Consummation.

The first step is joy.

The second fullnesse of joy.

The third the fullnesse of joy.

The fourth the fullnesse of joy in the Presence of God.

The fifth the Present, constant, and incessant Emanation of the fullnesse of joy in the Presence of God from the Presence of God, In thy Presence is, &c. there it is, not there it was, nor there it may be, nor there it will be, but there it is, there it is without cessation, or intercision, there it allwayes hath beene, and is, and must be. It is an assertion *eternae veritatis*, that is alwayes true, it may at any time be said that there it is. In thy presence is the fullnesse of joy; And herein consists the Consummation of Felicity: For what does any Man here present wish for more then joy? And what measure of joy can any Man wish for more then fullnesse of joy? And what kinde of fullnesse would any

any Man wish for rather then this fullnesse, the fullnesse καὶ ἔξοχον ? And where would any Man wish to enjoy this fullnesse of joy rather then in the presence of God, which is the ever-flowing, and the over-flowing Fountaine of joy ? And when would any Man wish for this enjoyment of the fullnesse of joy in the very Fountaine of joy rather then presently, constantly, and incessantly ? Now all these desirables are incircled within the compasse of the first Remarkable to make up the Consummation of true Felicity. *In thy Presence is the fullnesse of joy.*

The second Remarkable was the Continuation of true Felicity to all Eternity, In these words, *At thy right Hand there is pleasure for evermore ;* And if wee bestow a serious Review upon these words, wee may finde these foure Considerables in them, which are as so many Retainers to true Felicity.

The first is *Pleasure*, which is indeed *the second selfe* of Heavens Happinesse. The second is a *Variety of Pleasures*, as it is in our last, and best translation, *Pleasures*, in the Plurall Number. *Delectationes*, so St. Jerome, *Jocunditates*, so Montanus, תַּעֲנוּגִים, so the Originall ; All Pluralls. And this Plurality, or Variety of Pleasures must needs add much pleasure to every one of all those Pleasures whereof there is Variety.

The third is the Height of all those severall Pleasures ; *Delectationes in dextrâ tuâ*, Pleasures at thy right Hand, i. e. Pleasures at the height, for that's the ἀκμή, the apex, the very Commencement, or accomplishment of the highest Degree of Pleasure.

The fourth is the Length of all those Pleasures at that height, *for evermore*. Now what can be thought of to be added more ? Can any Degree of Pleasure be higher, then that at Gods right Hand ? Or can any pleasures be more lasting then those that are for everlasting, or lasting for evermore ? What can any Man wish for more ? Can any man desire any more then to enjoy as complete a fullnesse of joy as it is possible for any to desire to enjoy, and to enjoy that fullnesse of joy as long as it is possible for any Man to desire to enjoy it ? Now this Text asserteth, and ascertaineth all this to be in the Heavenly presence of God, *In thy Presence is the fullnesse, &c.*

There is pleasure ; so the former translation. *There are pleasures ;*

asures ; so the latter. The latter is the better , but both are best together. Wee may observe them both to speake that fully, which either of both speaketh truely. Here on Earth Men seeme sometimes to take great pleasure in things , that neither are true pleasures in themselves, nor have true pleasure in them; And they have true pleasures sometimes offered to them, and they take no pleasure in them. But in the presence of God there are true pleasures, and there is true pleasure in them to the enjoyers of them. True pleasures in themselves they are , and so shall be for evermore. And they are true pleasures also unto those that have them , and unto them they shall for evermore be so. The longest Duration of them shall not diminish their Delectation in them ; pleasures at the height they are, and shall be in themselves. And there shall be the Height of pleasure in them to those that shall enjoy them for evermore *בְּיָמֶיךָ* at thy right Hand, *Phrasis Metaphorica* , It is a figurative expression ; A phrase borrowed (as I suppose) from that fashion amongst Men whereby they shew their Respects unto those of place and dignity ; for by giving the right Hand is signified the giving of Honour to them. But *God is a Spirit* , as our Saviour telleth us, *John* 4. 24. And a Spirit hath no such hands as Man hath ; A Spirit hath neither a left hand, nor yet a right. Here therefore the word must not be understood *καὶ ἀνθρώπου πλάθειαν* , after the Manner of Men. Indeed it is spoken *ἀνθρώπου πρεπῶς* as the Schooles are wont to speake, *ad caput nostrum*, to our humane apprehension. But it must be understood *Θεωπρεπῶς* , in a Diviner sense, as spoken of God. That caveat therefore with which *S. John* concludes his first Epistle may here be very opportune, *τεκνία φυλάξετε*, little Children beware, and beware of that here whereof hee warnes you there, beware of Idols.

There were some *Hereticks* of old, which were called *Anthropomorphites* , as *Theodoret* stories it of them , because they ascribed an humane shape to God himselfe. And they did so thinke of God , because the Scriptures doe make frequent mentions of the *Eyes*, and *Eares* ; of the *Face* and *Mouth*, of the *Heart* and *Bowells* , of the *Back parts*, and *Feet*, of the *Armes* and *Hands* of the Almighty. And when some ignorant People

Theodor. l. 4.
cap. 10.
Faber Stapulē.
in canon adversus
Hæreticos.
Hæreses.

People reade, or heare such Expressions in the Scriptures they may soone set up an Idoll in their *Heades*, or in their *Hearts*. A Man may sooner fancy an Idoll then hee can fashion one. His head can worke a great deale faster then his hands to make a Representation of God. The Text ascribeth an hand to God, and with a distinction, a right hand; yet may wee not thinke that God hath an Humane Shape, or Bodily Parts. *Nullis membrorum lineamentis compositus est*, saith S. *Austine*, Hee is without all kindes of composition. Hee is neither *Physically*, nor yet *Metaphysically* compounded. *In Deo nihil est, quod non est Deus*. There is nothing in God which is not God himselfe, so the Schooles. Hee is *ens primum*, the first Being; And those are but figurative speeches saith S. *Austine*, that ascribe either Parts or Passions to God Almighty. And by the right hand of God in the Mystickall Dialect of the Holy Ghost diverse things are signified. Sometimes the Power of God; and sometimes the excellent Workes of God wrought by that power, so *Eucherius*, and so S. *Austine* too. Againe sometimes by the right Hand of God is meant the incarnate Sonne of God, by whom hee doth whatsoever hee pleaseth in the World; and sometimes by the right Hand of God is meant that height of Nominall and of Reall Honour, which the incarnate Sonne of God, as hee is *Θεὸς υἱος πατρὸς* God-man, hath received in his Fathers Presence; as also that height of Glory, which the Adopted Sonnes of God shall all receive in the same blessingfull presence, so *Dionysius Carthusianus*, and *Bruno*, and so S. *Austine* and *Nicholaus de Lyra*, and divers others; *Sessio Christi ad dextram Dei*, The sitting of Christ at Gods right Hand, doth signifie his eternall settlement in that height of Majesty, and Glory, and Dominion which our Saviour is invested with in Heaven; So that holy *David* here speaketh not only *in nomine Domini*, In the Name of Christ our Lord; But *in Persona Christi* too, in the Person of Christ. And doth fore-speake the fullest Measure of joy, and the highest Degree of Pleasure that can be, *In thy presence is the fullnesse of joy, and at thy right Hand there are pleasures for evermore*.

And thus this Review of the Words hath found out three Considerables, namely:

S. August lib. de
essentia Divini-
tat.

See Rogers upon
the first of the
39. Articles of
Religion.

Eucher. Intel-
lig. spiritualis
formula.

Vid. Barth.
Chassanæ.
Catalog. Glor.
Mund. 3. par.

Ad locum.

Ad locum.

Wendel. Divin.
Thes. Perkins
upon the
Creed.
P. Ramus in
Symb.

Cum vultu tuo :
S Hieron. Cum
faciebus tuis :
Ari. Montan.
In Deo est glo-
ria, & ipse est
gloria: Chassan-
zus in tertia
parte catalogi
gloriæ mundi.

First, *The Fountaine of Felicity*, the Presence of God ; *In thy Presence.*

Secondly, *The Felicity of the Fountaine*, the fullnesse of joy ; *In thy Presence is the fullnesse of joy.*

Thirdly, *The Consistents of Felicity in that Fountaine*, which wee may very fitly call the Integralls, and Dimensions of it.

1 } The { Breadth }
2 } { Height } of it.
3 } { Length }

First, *the Breadth*, in the Extensions of it both to Joy, and Pleasure : Yea, to Joyes and Pleasures, for both are Pluralls in the holy Language. נעמות שמחות

Secondly, *the Height* of it, at Gods right Hand.

Thirdly, *the Length* of it, for evermore, *In thy Presence is, &c.*

Acquiri quidem
potest, aestimari
non potest.
S. Zeged in. loc.
Commun.

It would require no lesse then Eternity it selfe fully to set forth *the fullnesse of joy in the Presence of God*, according to these Dimensions of it. But alas ! My time doth shorten apace, and I feare your Patience does so too ; I shall therefore, as briefly as I can, lay open this Fountaine of Felicity unto you. And my way to doe it shall be by moving and removing these two Queries.

1. What Presence of God it is in which there is the fullnesse of joy ?

2. What it is that causeth the fullnesse of joy in that Presence of God ?

There is a twofold Presence of God, a Generall Presence, and a Speciall Presence.

First, there is a Generall Presence ; *The Eyes of the Lord are in every place ; beholding the evill, and the good*, saith the Wiseman, Prov. 15. 3. And the Lord himselfe is in all places as well as his all-seeing Eyes ; *Whither shall I goe from thy Spirit ? or Whither shall I flee from thy Presence ?* saith the Psalmist. *If I ascend up to Heaven, thou art there ; If I make my Bed in Hell, behold thou art there ; If I take the wings of the Morning, and dwell in the uttermost parts of the Sea, even there shall thine hand leade*

leade me, and thy right Hand shall hold me, Psal. 139. 7, 8, 9, 10. *Cujus non est Deus?* saith S. Augustine; Who may not call God his? And whom may not God call his? God indeed hath Being in himselfe, and of himselfe; Yea, hee himselfe is Being it selfe; so that all Being is from him *Fontaliter*, in him *Formaliter*, by him *Causaliter*, to him *Finaliter*; for of him, and through him, and to him are all things, Rom. 11. 36. Other things have all their Beings by participation. And the Universall Presence of his uncreated Being does continually create their Beings; for his conserving of them constantly, is a creating of them continually. His being present at all times, in all places, does give being to all men, and to all things; *Doe not I fill Heaven, and Earth?* saith the Lord, *Jerem.* 23. 24. Both are filled with his Presence; But not both alike. Nor is hee alike in all the places of the Earth. Hee is present with those that are in joyfull Prosperity, and so hee is with those in sorrowfull Adversity: But not alike with both, not so with these as hee is with those. His being present with both doth give being unto both, but not true joy, much lesse the fullnesse of joy. It must be his speciall Presence that must doe that, and that speciall Presence of his is twofold.

1. *Gratious.*

2. *Glorious.*

The *Militant Saints* enjoy the first;

The *Saints Triumphant* enjoy the second;

Those have the Presence of his Grace; and the Grace of his Presence, filling them as full of joy as their estate Militant does render them capable in this vally of Teares. But alas! their greatest measure of joy here must needs fall short of the fullnesse of joy. But these have the Presence of his Glory, and the glory of that Presence, glorifying of them to the fullnesse of joy, and gracing of them with the Perfection of all Glory, and the glory of all Perfection. The Inchoation of glory is here in the Kingdome of grace; And the Consummation of grace is there in the Kingdome of glory. Grace is the beginning of glory, and glory the perfection of grace. The joy of the Saints begins with their glory, and the glory of the Saints is the fullnesse of their joy. No joy without glory, and no glory without

Martin. Metaphys.

Verum est dicere de quavis creatura, quod quamdiu est, creatur à Deo.

Durand. *Manu tenenti à divinâ conferuntur.*

Deus est ubique essentia, sed non suo tam singulari favore quo in Judæa, sic etiam dicitur esse ubique, sed habitare in sanctis.

Pet. Baron in *Jonam* Praelect. 7.

See Dr. Donnes 3. Sermon on the Nativity, upon, Gal 4. 4.

out

I i vi. lib. 27.
Plutarch. in
vit. Marcelli.
Valer. Max. l.
1. c. 1.

Rofin.

Antiquit.

Roman l. 2. 18. *Gloria virtutem sequitur, ut corpus umbra.* Beroaldus in *Tusculan. Quæst.*

out grace. *The Temple of Honour*, and the *Temple of Vertue* were so situated at *Rome* of old, that no man could enter the Temple of Honour unlesse hee passed thorow the Temple of Vertue, to signifie unto the *Romanes* that the way to Honour was only by Vertue.

Mat. 13. 43.

*Felix qui potuit
boni fontem
visere lucidum.*
Boetius de con-
solat. Philosoph.
lib. 3.

Met. 12.

*Quanta erit fe-
licitas? ubi nul-
lum erit malum,
nullum deerit bo-
num?* S. August.
l. 22. de Civit.

Dei. Equidem beatos existimo, qui sint in bonis nullo adjuncto malo, Cicero, l. 5. *Tusc. Quæst.*

In like manner, the *Kingdome of Grace*, and the *Kingdome of Glory* are so Ordered, that no Man can enter into the kingdome of glory, but first hee must passe thorow the kingdome of grace. By grace man comes to glory; And by glory to the fullnesse of Joy. When the Lord of glory shall appeare to us in glory, and make us appeare in glory to himselfe, and cause that glory of the Lord to appeare in us amongst the glorious Saints and Angels in Heaven, then, (saith S. *Jerome*) and not till then, shall wee enjoy the fullnesse of Joy; It is his glorious presence onely that affords the fullnesse of joy; And this fullnesse of joy consisteth in two things.

1. *In the Absence of all detestable things.*

2. *In the Presence of all delectable things.*

In a perfect freedome from all evill things; And in a perfect freedome in all good things.

First, a perfect freedome from all evill things. Now evill things are of two sorts.

1. *Sinnefull.*

2. *Sorrowfull.*

Mala turpia, and *Mala tristia*; as the Moralists call them, or *Mala culpa*, and *Mala pena*, as the Schoole Divines and others. Evills of Sinne: And evills of suffering for sinne. These evills are both amongst Men on Earth, but both are excluded from amongst the Saints in Heaven, there is neither wickednesse, nor yet wretchednesse amongst them. Those that enjoy the glorious presence of *God* can neither meete with wickednesse, nor be met with by any wretchednesse; They can neither finde the evill of sinne, nor can they be found by the evill of sufferings; But shall be for ever freed from both.

First,

First, they shall for ever be free from sinne ; free from the condemning power , and free from the commanding power of it ; free from all guilt of sinne , and free from every Act of sinne. There is a freedome in the glorious presence of God both *à peccato regnante* , from sinne reigning , and *à peccato habitante* too, from sinne dwelling. In this present World sinne raigneth over the worst , and remaineth in the best : But in Heaven there is neither any dominion of sinne , nor dwelling for sinne. There is an absolute Immunity from all sin, and from all occasions of it, and temptations to it.

And as there is a freedome from all sinne ; so from all suffering for sinne ; *All Teares are there wiped quite away from all eyes.* They that enjoy the glorious presence of God shall weepe no more , unlesse it be for joy , that they shall weepe no more for griefe. All cause of griefe is farre removed from that presence. They that enjoy it enjoy with it an absolute enfranchisement from all incombrances , and inconveniences. They are free from want ; And free from War. And free from death ; And free from Devills.

Revel. 7. 17.
21. 4.

Non est ibi mors, non est ibi luctus, non est ibi lassitudo, non est infirmitas, non est fames, nulla sitis,

nullus aestus, nulla corruptio, nulla indigentia, nulla aestitia, nulla tristitia. August. lib. 3. de Symbol.

They are free from want ; They can want nothing there, unlesse it be want it selfe. They may finde the want of evill, but never feelee the evill of want. Evill is but the want of good , and the want of evill is but the absence of want. God is good , and no want of good can be in God. What want then can be endured in that presence of God , where no evill is, but all good that the fullnesse of joy may be enjoyed ? Here some Men eat their meate without any hunger , whilest others hunger without any meate to eate ; And some Men drinke extremely without any thirst , whilest others thirst extremely without any drinke : But in the glorious presence of God not any one can be pampered with too much , nor any one be pined with too little. *They that gather much of the Heavenly Manna have nothing over : And they that gather little have no lack.* They that are once possessed of that presence of God are so possessed with it , that they can never feelee the

The field of
Blood, Mat. 27.
8.
John 6. 70, 71.
Mat. 26. 15.
Mat. 26. 3, 4.
27. 1.
Numb. 16. 1,
2, 3.
2 Sam. 15. 2, 4,
5, 6; 10, 12, 16.
5, 6, 7, 23.

misery of thirst or hunger. And as they are free from want, so are they free from warres, with all the mischieves that are concomitant, and all the miseries that are consequent. The Kingdome of glory can never be turned into an *Aceldama*; No forraine enemy can invade it; Nor home-bred enemy infest the happinesse of it; No *bedevilled Judas* can come there to betray his Lord and Master, the *King of Kings*, for halfe a Crowne. Nor can any *Jewish Elders* assemble there to condemne him, or conspire against him. *Moses* and *Aaron* shall never be confronted there by any gain-saying *Corahs*, or mutinous *Abirams*, or complying *Dathans*, or any of their confederates; and good *King David* shall there be free from the pride of all ambitious *Absolons*, from the presumption of all seditious *Shebas*, and from the wicked counsells of all contriving *Achitophels*. No cursing *Shimeis*, Nor railing *Rabshakehs* shall come there to belch infectious gorges forth, to poyson the Hearts of any subjects in that Kingdome of glory, to confound the glory of that Kingdome into an *Anarchie*. No Polupragmaticall *Machiavelians*, Nor crafty *Boute-fewes*, shall interrupt that Kingdome's endlesse peace. No bold *Seianus* can insinuate into that glorious Presence to corrupt it. No malecontented *Cataline* can lurke there, either to traduce the glorious Majesty of the *King of Kings*, or to seduce inferiour Officers. Nor is there any War-like Ammunition Magazined there.

No Civill Warrings can destroy that glorious Kingdome, nor can any factious jarrings deface that glorious Church. No *New-fangled Athenians*, nor *Schismaticall Corinthians* can disturb the unity, or destroy the uniformity of that Church. No *over-mastering Pope*, nor *under-mining Jesuite*; No *New-Church-making Familist*, nor *No-Church-making Atheist*, can gaine such favour, or get such footing there, as to eject the settled Saints, and worke the ruine of all that Church. No *ravenous Wolves in Sheepes cloathing* can creep by any Posternes gates into that fold to flea or fleece the flock, and mistake feeding on them, for feeding of them. That ancient *Hierarchie of Arch-Angels*, and *Angels*, and other *Ministring Spirits* can never be deemed so superstitious as to demerit an utter Extirpation.

tion. The Militant Church may be infested with some of these destructive Pests at all times, and with all of them at some times; But the Church Triumphant is at all times freed from all these. Nothing that worketh any abomination can come there, and therefore every thing that tendeth towards the *grand Abomination of Desolation* must needs be for ever exiled thence. The glory of all there must last for ever; And all in that glory must live for ever. Being free from sinne, they shall be free from Death; from Death spirituall in it, from Death temporall by it, and from Death eternall for it. That presence of the Ever-living God doth set them free from all for ever.

Here we beginne to die so soone as we begin to live; All here are borne to die, and many are but borne, and die.

Nascentes morimur, finisque ab origine pendet;

Being born we die, as saith *Mamilius*, & the last of our days does pend upon the first. Our Death does hang about us from our Birth. We all are bound towards the Womb of our great grandmother the Earth, so soone as wee be loosed from our Mothers Wombe. Hee that is borne to day is borne to die, and is not sure to live an other day: But in the glorious presence of God, there is no dying, they that are there are sure to live for ever, free from the sting of Death, and from the stroke; free from all tendencies unto Death, and from all feares of dying. When the Naturall Body of a Saint comes there, it does become a *Spirituall Body*; It is there spiritualized in the manner of subsistence, though not in the Nature of the substance. It is still a Body, though it be spirituall, and it is said to be spirituall, saith S. *Augustine*, because it there lives the life of a spirit.

For first, like a spirit, there it liveth without any hunger, without any thirst, without feeling pinching cold, or parching heat. It needs no meate, it needs no drinke, it needs no summers stufte, nor winters cloath.

Againe, it liveth like a spirit there, free from sicknesse, free from Aches, free from all sorts of Diseases; It cannot bee distempered into a Fever, nor dissolved into a Flux, nor corrupted into Ulcers.

Againe, like a spirit it liveth there without decaying by living long. No time can dimme the Eyes, or dull the Eares, or lame the Legs, or feeble the Hands, or cripple the Feete, or crooke the Back, or furrow the Face, or disfigure the feature. Though it lives *Mathusalems* age a thousand times over, yet it never growes crazie, or decrepit, or *Shrinkes* into a *Skeleton*.

And lastly, like a spirit, it is immortall, *Death can have no more Dominion over it*. This life it but the shadow of that; This is but a dying Life, a kinde of living Death, but that is *vera non interitura vita*; A Life indeed never to end in Death, as *Victorinus Strigelius* very truly.

Victorin.
Strigel.

ὑπομνήματα
in Psal.

Now tell mee, who would not gladly live in such a privileged place, where that boldest Sargeant, Death, cannot come to arrest? such is the Sanctuary of Gods glorious Presence. A Liberty indeed, free from all kindes of Death, and free from unkinde Devills too; from Devills infernall, and Devills incarnate too.

Nullus ibi Diaboli metus, nullæ insidiæ dæmonum,

Terror gehennæ procul. Mors neque corporis neque animæ sed immortalitatis munere uterque solutus, S. Chrysost. de reparatione lapsi.

No evill Angels can ascend from the bottomelesse pit into that presence to tempt any there to sinne. Nor hellish furies to torment for sinning in times past. No Devill of the lower Hell, nor any of this wicked World above it, can find any entrance thither. There is indeed free quarter for Saints, but none for Sinners; The free Men of that City, and all the Denizons of that Kingdome, are allwayes freed from all unwellcome troublesome intruders. The spirit of Debate and Strife can never thrust the *Devills mysterious cloven foote* into that presence, to set Divisions, to cause distractions, to bring destruction. No carnall pride can ever beget fond fashionists in the streetes of that most holy City; Nor spirituall Pride breed up fantastick factionists in the Houses. No hiddeous Blasphemies, nor filthy obscenities, nor thumping Oaths, nor hellish cursings, nor peevish censurings, are used by any in that presence; All prophane, and black-mouthed Monsters of Men are exiled for ever from that Society of Saints; And

Seditionum popularium author est Diabolus, Vedelius de pruden. veter. Ecc. lib. 1. c. 2.

so are all insinuating Sycophants, and false hearted Pharisees. The Devill is never more mischievous, then when hee is most cunningly *transformed into an Angell of Light*. There is none to the white Devill for malignant Devillismes. The Honour of the Gospell hath ever beene more impeached by sinnefull Professours then by professed sinners. And therefore hee who is *καρδιογράφος*, the *Searcher of Hearts*, will never suffer any to come into his presence, that practice impiety under the pretence of Piety. That grand Devillisme of Hypocrisie can never deceive the All-seeing Eyes of God Omniscent; No malignant designs can there be advanced by the seemes of Religion. There are none but those that are truly religious. None but such as are, as *Ephrem Syrus* desired to be, That are indeed, as they are in seeme, and are in seeme even as they should. It is one degree of Happinesse for a Man to be himselfe even as hee should be; But an other, a greater, to be with none but such as hee is himselfe. How happy then are they that can converse with none but those that are truly good? And are truly good like those they converse with? Who then can chuse but wish the enjoyment of that Presence of God, where none but such have entertainment? Who would not be there for ever, were there no greater good to be found then this, that no kinde of evill can there be found? No evill company; No evill by company; No company of evill; No Devills, nor bedevilled Men; No tempters, No tormentours, nor any other infernalls; No Devills incarnate either white or black; No kinde of Death, either temporall, or eternall; No kinde of Warres, No kinde of woes, No kinde of sufferings, No kinde of Sinne. *Happy surely are the people that be in such case.*

2 Cor. 11. 14.

Revel. 2. 23.

Glory of the
Times. pag. 207.

Yet let mee tell you, that it is not the absence of evill alone that can make a Man truly and fully happy; It may cause some joy, but not the fulnesse of joy till the affluence of all good things be enjoyed with it. Now in the glorious Presence of God, there is not onely the absence of all evill, but the presence of all good; A perfect freedome from all evill.

There is *abundantia cumulatiflima*, saith Master Calvin, A In locum-
full

full abundance, or an abundant fulnesse of all delectables. *Omne genus jucunditatis, omne letitiarum genus*, saith he, there are all kindes of joyes, all sorts of Pleasures. There are profitable pleasures, and pleasurable profits. Things inconsistent here are all coincident there. Those Gifts that goe not here together, are all united there. Those comforts which are divided here in severall Streames, doe meet all there as in their fountaine, or rather in the Ocean. No one here may ever looke to enjoy all good things; but all there doe ever so.

There are the precious Merchandies of all Cities: for that's the City of all precious Merchandies. There are the true delights of all Countries: for that's the true Country of all delights. There are all the reall Honours of the Court, that can never be lost; And that's the right Court of Honour, that can never be put downe. There are all the true pleasures of Paradise: for that's the true Paradise of all pleasures. What does any of your soules take most delight in? What doe you most of all desire? There may you have it in the fullest measure, and there enjoy it in the finest manner.

Doe you desire, or delight in Gold? Or precious Stones? Or costly Gemms? or stately Palaces? There's a City of pure Gold, cleare as Crystall, walled, and gated, and garnished with *Jaspers*, and *Saphirs*, and all sorts of *Pearles*, and precious Stones, as *S. John* describes it, *Revel. 21. 18, 19.*

Or doe you delight in glorious Triumphs, and pompous shewes? There are Triumphs Everlasting. And the *Glory of all Nations shall flow into that City in triumphant manner*, as saith *Saint John, Revel. 21. 26.* Or doe you delight (as *Massinissa* did, and *Dioclesian* too) in curious Gardens? In fruitfull Orchards? In healthfull walkes? In pleasant fountaines? There is the *Celestiall Paradise*, wherein a Man, had he an hundred times as many Eyes as *Argus*, might imploy them all at once with various Curiosities, transcendent rarities. All those admired Gardens of *Adonis*, and *Alcinous*, of *Po*, and *Tantalus*, and the *Hesperides*, could never boast (no not in any fiction of the Poets) of such a *living fountaine* as that which floweth in the middle of this Garden of Heaven, and affords the water of life. Nor yet of such a Tree, as that of life, which beares

Divitiæ si diliguntur, ibi servantur, ubi perire non possunt. Honor si diligitur, illic habetur, ubi nemo indignus honoratur, &c.
S. August. Sup. Johan.

beares twelve kindes of fruit, and brings forth every month, as *S. John* writeth of it *Revel. 22. 1, 2.*

Or doe you delight in, and desire Peace? There can you never want it. That new *Hierusalem* is the true *Hierusalem*, the bleffesfull vision of Peace. *A City at Peace, and Unity in it selfe.* There endlesse Triumphs of Peace are solemnized by all the Citizens. That's the place of peace. There's the *Prince of peace*, the Author of peace, the maker, the Creatour of it. There's the full enjoyment of that mother-Blessing and all other blessings with it. The true *God of peace* is there, and the *true peace of God which passeth all understanding.*

And doe you desire *Truth with Peace.* There are both together. The God of Peace is the God of Truth; And the truth of God is there revealed fully: The true worship of the most holy God is there established, and the true God is *worshipped there in the beauty of holinesse.*

Or doe you delight in the melody of consort Musick? There are soule-ravishing Anthems chanted, and warbled by the sweetest of all the Heavenly Quire in that mother Church, that Glorious Temple Christs Church Triumphant. There are *Choreall Doxologies* Ecchoed forth by all sorts of Celestiall Songsters in Harmonious *Diapasons.* *Hosanna in the highest* is here the highest straine that we can reach in any of the *songs of Syon*: But in that Glorious presence of God, every faint can rere his *Halelujah* above our *Ela* without hoarsing of his voice.

Or doe you delight in Ease and rest from wearisome labours? There the true *Christian Sabbath* is kept holy; Whereof our *Sunday Sabbath* is but an Adumbration, or preparatory Eve. *Ierusalem* below hath six Dayes for working for one sabbath Day for rest: But *Ierusalem above* is free to sanctifie an endlesse sabbath from all sinne, and from all servile labour.

Hoc accepimus ab antiquis, Beatitudinis quietem sociam esse. Jul. Cæsar Scal. de subtilit. exercit. 358.

Or doe you delight in mirthfull feasts and palate-pleasing Banquets? There the Marriage supper of the Lambe is celebrat with wine of gladnesse. It was no small favour, which our Gracious Saviour once vouchsafed to the Twelve, when as he sent both *Peter and John* to make ready the guest-Chamber (which was an upper roome in the holy City) that he might eat his last

Luk. 22.8, 11.

John 14. 2, 3.

last supper with them all: But it is a farre greater favour which he shewed to them all with many others, in going himselfe in person to prepare a place, an upper roome in the holy City of Heaven for them. A Guest Chamber furnished well indeed, where they and we may Eate our last and everlasting supper with him. A supper it may right well be call indeed; for after that we shall need no following Meale, but may lay us downe in peace, and take our rest for ever, and for ever.

Or doe you delight in the presence of great personages? There is the *Mighty, and Almighty Monarch of Heaven and Earth, the King of Kings, and Lord of Lords*; And there is his Second selfe, *his onely begotten sonne*, the sonne of his love, in whom he is well pleased, his Right-hand favourite, his Christ, our Lord and Iesus in the hight of his Honour, invested with power to unlock the Eschequer of his fathers richest favours with the key of his Eternall merits; and to deale them forth at his owne good pleasurer amongst his servants, and such as have beene followers of his Grace.

It was a great Honour, which that Lord of all men paramount did freely bestow upon S. Paul in creating of him Doctour of the *Gentiles*, and in appointing of him to be as his Attorney Generall to follow his businesse for him; and to defend the right of his Cause in all the Courts of the *Gentiles*, even to the utmost parts of the Earth: Yet this Great Deputy, this Chieftaine of Trustees, accounted all the Honour of his Trust, but a cypher, or a shadow in comparing it with that of the Saints in the presence of God. When he had once but seene the glory of his Master Christ at the right hand of God, and the felicity of his fellow Servants in that Glorious presence, he sighed out the residue of his dayes with panting desires to be dissolved, and to be with Christ; deeming it to be best of all, to be with him who is all in all, for Christ is the Salvation of all Soules there, and the very soule of all their Salvations. The Happinesse of all their lives, and the very life of all their Happinesse. The Crowne of all their Glory, and the Glory of all their Crownes. Their Every-thing, their All in all. And what can men wish for more then all? Can there be any desirable above this All in all? And if to all this, to this all, this *All in all*,
you

you wish for Courteous fellow servants in your following of that Court, you may be sure to have your wishes; for there are none but such, none that are not truly courteous. There are none so ill as the best of us. There are no meaner fellow-waiters then *Cherubs*, and *Seraphs*, then *Principalities*, and *Powers*, then *Arch-Angels*, and *Angels*, and the spirits of just men made perfect.

Intuere cœtum non solum ex hominibus, sed ex Angelis, atque Arch-Angelis, Thronis, & Dominationibus, principibus, ac po-

restatibus convocatum. De Rege autem qui horum medius residet dicere vox nulla omnem Sermonem, atque omnem sensum humanæ mentis excedit decus illud, illa pulchritudo, illa virtus, illa gloria, illa magnificentia. S. Chrysost. de repara lapsi.

sufficiet. Effugiet

But doe wee all intend that Court indeed? Doe wee seeke for places of preferment there? Then let us learne and understand the fashions of that Court, let us observe the Manners and Demeaners of all sorts of Courtiers there, before wee presume to thrust into that Presence-Chamber, lest wee be thrust back, when wee presume to enter, for want of Courtship, and good manners.

There every one loves all very truly, and all as truly every one. They know one another perfectly, and therefore love one another so; For *quanto notiores tanto cariores*, saith *S. Augustine*; By how much the clearer light they have into each others breasts, by so much the dearer love they have unto each other in their owne. When the *Lady Italica* vailed her saddest selfe in Cypresse for the losse of her second selfe, *S. Augustine* told her in Consolatory Letters to her, that shee should enjoy the sight of him againe in the fullnesse of joy, and then should love him better then shee did, or could doe here, because shee should know him better.

S. Aug. Epist. 6

Here Mens heads are not filled with certainties, and therefore their Hearts are often filled with Jelousies; And Jelousies are wont to nullifie Affections, and multiply Dissentions: But in the Court and Kingdome of Heaven, there is not any one, but hath a certainty of every ones sincerity; and therefore no affections there are lessened by suspitions. There every one does unfeignedly love every one, for that hee does infallibly know himselfe to be unfeignedly beloved of every one. There are no false Hearts, no false Faces, no

Cum enim ad illam lucem Patris luminum veniemus, nihil in creaturis erit quod nesciamus. Erit & perfecta invicem agnitio. Zegedin. de aeternâ beatitud.

dissemblers in that Court or Kingdome. They are all reall there in all their tendryes of Courtesies. O the happinesse of all in that society ! Which of us would not willingly bee there, amongst so many thousands that would sincerely love us, and should be as sincerely beloved of us ? Not one can there be found to hate us, or to be hated by us.

The Favorites in that Court are never divided into factions; Nor are there any factious Subjects in that whole Kingdome. There are no Envyings, no Emulations, they that are best beloved by the King of Glory, are beloved best by all the Court, and all the Kingdome too. The greater love and favour that any one receiveth from that King, the greater is the outward joy, and inward gladnesse of all the fellow Courtiers, and fellow-Subjects. The Joy and Happinesse of any one in that presence is a Joy and Happinesse to every one. There every one does cordially rejoyce with every one that does rejoyce; And that with so much the greater joy, by how much the greater cause any other has for to rejoyce. How exceeding great then must the rejoycing bee of each Saint triumphant, when as the number of triumphing Saints is so exceedingly great, and the joy of any one does adde unto the joy of every one ? They all there love themselves as they ought to doe, And they love each other as themselves; And therefore doe they all triumph at an others honour as at their owne. They beare true loyalty to the Giver of Honours there, and they beare true Charity to all Receivers; And therefore doe they mutually congratulate one an other in their Honours, without any secret repining, or any close combining to undoe, or undermine any speciall Favorite.

When but one penitent Sinner enters the Externall Court of Heaven, the Church Militant, the glorious Saints and Angels doe rejoyce in Heaven for it; *There is joy in Heaven,* saith our Saviour, *over one sinner that repenteth,* Luke 15. 7. What joy then is there in Heaven thinke yee, when that penitent with thousands more come all into the inward Court of Heaven, the Church triumphant, where they shall be past all feares of Julianizing or back sliding ? Wee reade indeede of
an

delight ; Their love is one, they live as one. And what's the Cause of all this love, the Cause of all this joy in the presence of God ? It is nothing else but the presence of God. He that is one in himselfe and amongst them all, does make them all to be as one in him and amongst themselves. The true love of God in them all doth make them all to be as one in that true God of love.

2 Cor. 12. 2, 4.

Great joy there is in the sweet society of the Saints in Gods glorious presence, by reason of that sweet society in his presence. But the fulnesse of joy amongst them in that presence is that presence amongst them. Heaven were no Heaven were not his Glorious presence there ; And Hell were not Hell were but his Glory present there. This *Vallie of Teares may be a Paradise, or as a third Heaven to S. Paul*, if God vouchsafes a Revelation of his glorious presence to him here.

Gods glorious presence maketh Heaven. It giveth Happinesse. Happy are all they, yea thrice happy, and for ever happy, that enjoy it. They that are without God, or out of him, can never be in the fulnesse of joy, nor have the fulnesse of joy in themselves. They must be in him, and he in them, before they can be full of joy. But when he, *in whom all fulnesse dwels, doth dwell in them, and they with him*, when they are full of him, who is both joy it selfe, and fulnesse it selfe, then doe they enjoy the fulnesse of joy, and not till then. O bleffesfull sight ! it is the beatificall vision, *videre deum in seipso, videre in nobis, et nos in eo, felici jucunditate, jucundâ felicitate*, saith S. Bernard. When we shall see God in himselfe, and see him in our selves, and our selves in him, then shall we be filled with blissefull joy, and joyfull blisse, fully happy.

S. Bern. Meditat. cap. 4.
Hug. Card.
In loc.

Ipse est finis omnium desideriorum, qui sine fine videbitur, sine fatigatione laudabitur.

S. Aug. de Civitate Dei. l. 22.

Infinatatem unâ quodq; ens appetit. Jul. Cæs. Scal. de subtil.

The fullnesse of joy consists in *impletione desideriorum*, saith Hugo Cardinalis, in the fullfilling the desires of the Soule. And there is nothing that can fill them full but God himselfe. Good is the object of all desires ; And infinite are the desires of all Soules, so that nothing can fit any Soules desires but that which is good, nor any thing fill the desires of any Soule, but that which is infinite. And therefore nothing can cause true joy in the soule, or cause the joy of the soule to be full, but the infinite goodnesse of Gods glorious presence. There is

is nothing good indeed but God, nor any goodnesse infinite but his. And his is so, he is *bonum infinitum, summum bonum*, saith *Nichol. de Lyra. The Chiefest Good*, infinitely good. They that are filled with the goodnesse of his presence seeke no further for felicity, *Nihil amplius est quod desiderari queat*, saith *Jacobus Perez de Valentia*; There is nothing more to be desired. In him they have all that can be desired. Till all our soules enjoy that infinite goodnesse of Gods glorious presence, which is all in all, or all in every one, and yet but one in all, they will alwayes be coveting those good things which others have, and they have not, rather then Contenting of themselves with those good things they have, and others have not. But when they shall enjoy that blissefull presence, they shall not wish for any thing else. That presence is to every soule that does enjoy it, what ever good it does desire to enjoy. It is the fullnesse and perfection of all good Every soule shall be best contented with that very good it draweth from that presence, because that presence affords to every soule that very good wherewith it shall be best contented.

In loc.

In loc.

Erit omne bonum & non erit aliquod malum: erit quicquid voles, non erit quicquid noles.
S. August
Soliloqu.

Every Soule shall there enjoy an infinite Happinesse, because it shall enjoy an infinite Goodnesse. And it shall be for ever enjoyed, without disliking of it, or losing of it, or lacking any of it. Every soule shall enjoy as much good in that presence, by the presence of that good, as it shall be able to receive or to desire to receive. As much as shall make it fully happy. Every one shall bee filled so proportionably full; And every desire in any soule shall bee fullfilled so perfectly in that presence of glory, with the glory of that presence, that no one shall ever wish for any more, or ever be weary of that it has, or bee willing to change it for any other.

Quicquid enim amabile aderit, nec desiderabitur quod non aderit.
S. Zegedin. loc. Commun.
In celesti beatitudine veraciter sine fine gaudium est, sine aliquo radio manens eternitas, & inspectio sola divinitatis efficitur ut beatius nil esse possit.
Cassio. epist. lib. 2.

Indeed the fullnesse of any evill is an evill fullnesse, for it ever causeth wearinesse, and bringeth wishings of exchanges: But the fullnesse of joy in the presence of God, does never create any wearinesse; nor any beginnings of discontentednesse.

There is a fullnesse unto loathing, And there is a fullnesse unto liking

Dionys. Car-
thu. de quat.
hom. Nov. Art.
65.
*Quid enim ali-
ud est Dei Opt.
Max. cognitio,
atq; amor ex ea,
quam inexplebi-
lis appetitus ad
hærendi illius
infinisati. Jul.
Cæs. Scalig. de
subtil.*

liking. A fullnesse that causeth dislike; And a fullnesse that causeth delight. The lustfull desires of any sinners are quickly satiate unto nothing. But the longing desires of every saint in the presence of God are for ever satisfied unto liking, and delight. All the desires of the Saints, and Angells, in the presence of God, are satisfied by their enjoying of his presence, yet are they never satisfied with the enjoying of his presence, as *Dionysius Carthusianus* very wittily. They are alwayes satisfied with it according to their owne desires, and alwayes have desires to be satisfied with it as they are: They ever enjoy it, without any loathing of it, and they desire ever to enjoy it, without any languishing of it. Indeed they can never be wearyed with having of it; but you by this time may with hearing of it. *It is better by farre to have it, then heare of it.* This discourse about the fulnesse of joy in the presence of God, and the pleasures of his right hand for evermore, may not be like them here, it may not be for evermore. The Course of all those pleasures may not, cannot be cut off; but this discourse about them may, and must. Yet here lest all this long contexture should unravell at this end by being thus cut off; I cannot but presume to turne it in, and make an hem, or overcast it at the least, that you may make some further uses of it.

And in the first place, because there is the fulnesse of joy in the presence of God, and pleasure at his right hand for evermore; therefore let us deeme it rightly as it is, a meere madnesse in any man to dote upon these empty Shadowes of Earthly joyes, and these vanishing Seemes of worldly pleasure which are but for the present. None but the meerest *Naturall lack-wits* will preferre a worthlesse pebble to a matchlesse Pearle. And surely they can be no other but *meere Naturalls* which postpone the fulnesse or joy in the glorious presence of God, and the pleasures at his right hand for evermore unto the joyes and pleasures of this present world.

He that swops away Heaven for Earth makes a worse bargaine for himselfe, then *Glancus* made with *Diomedes* when he exchanged.

χρυσέα χαλκίαν, εκατόμβοι ἐννεαβόων, As the Prince of poets writes it, Golden weapons for weapons of brasse; Armes worth an hundred Oxen fit for Sacrifices, for Armes not worth more then nine. What are the Joyes, and pleasures of this present world, unto the fulnesse of joy in the presence of God, and the pleasures at Gods right hand for evermore? Alas they are all as nothing. How firme and faire so ever they are in seeme, yet indeed they are but like the Apples (which Josephus writes of) neer unto the lake Asphaltites, which perish if they be but touched.

Homer. Iliad

Joseph. de Bell. Judaic. lib. 5.

I have seene a witty fancy portraied on a Table, where Justice was Seated holding a paire of Scales to weigh the Religions of the Protestants, and of the Papists one against the other. The Protestants put nothing but *verbum dei scriptum*, the written word of God into the Scale; But the Papists adde, and heape their *Trentalls* and all their *Decretalls*, the *Papall Chaire*, and the *Triple Crowne*, their *Beades* and all their *Bead-rolls* of *Tradition*, Their *Holy-waterpots*, and all their *Magazines* of *holy reliques*, with all their *Trinckets*, *Trash*, and *Trumperie* into their Scale, and under-neath their scale that grande Impostour, the Devill, is portraied hanging, and adding all the weight he can unto that side, yet all will not doe, all cannot counterpoise the weight and worth of the written word of God alone. And should we take the *Balance of the Sanctuary*, and put the joyes and pleasures of this present World into one Scale, and the joyes of Heaven or the fulnesse of joy in the presence of God, and the pleasures at his right hand for evermore, into the other, and weigh them one against the other, wee should find all worldly joyes and pleasures to be but as the dust of the Balance, yea, lighter then vanity it selfe.

Isaiah 40. 15.
Psalm 62. 9.

Solomon was as wise as any Man of this World, yet could he never finde out any reall joyes, or pleasures in this World. Onely by his wisdom he could finde, that there are none here to bee found; let not us bee so unwise then, as to seeke them here, where Solomon himselfe could never finde them. He could not finde them under the sunne, let us then seeke above it for them. Μη κάτωθεν πητώμεθα, saith S. Chrysostom, ἀλλὰ τὰ ἄνω ζητούμεν, let us not let our thoughts fall downwards to the

1 Kings 4. 29.
30.
Eccles. 2.

S. Chrys. Hom. 151.

Colos. 3. 1.

the Earth, but fly to Heaven upwards. *Let us seeke those things which are above. Let us seeke the fulnesse of joy in the presence of God, and the pleasures at his right hand for evermore.*

And in the second place, because there is the fulnesse of joy in the presence of God, and pleasure, &c. Therefore let us seriously consider, what they lose, that are excluded, and exiled from that glorious presence of God for ever. Alas for them! their losse is beyond expression, & beyond imagination. No mortall man can either fathome the depth, or measure the greatnesse of their miseries, that are for ever deprived of that felicity. The miseries of this world are a world of miseries, yet are they all as nothing to the miseries of hell; for hell is nothing else but miseries; And the miseries of hell are either in *pœna damni*, or in *pœna sensus*, In the punishment of Losse, or in the punishment of Sense, or rather in both; The losse of all pleasures, and the sense of all paines together doe meet in hell, and make it to be hell; And the least part of that punishment that is in hell is very great, but the other grievous beyond comparison. The last is thought the least; The punishment of Sense is lesse then that of Losse. *Denominatio sumitur à principaliori*, The chiefeſt God-father does use to name the child, and the principall part of the punishment does name the whole. It is not called Sensation from *pœna sensus*, but Damnation from *pœna damni*; to intimate unto us, that the losse of all the happinesse in heaven is a greater unhappinesse, then all the wretchednesse besides. There may be many now in Hell enduring exquisite tortures, that would gladly have them doubled for ten thousand yeeres, upon condition, then to enjoy *the fulnesse of joy in the presence of God, and the refreshing pleasures at his right hand for evermore.* But alas! It must not be. When once the righteous Judge hath said, *Depart from me ye cursed into everlasting fire*, that their accursed departure must be for ever, as well as their extremest tortures in that fire. Men must beware before then, and that we may take heed in time, let us take it into our saddest thoughts, or rather let us think it far above all humane apprehension, rightly to think what it is to lose *the fulnesse of joy in the presence of God, and the pleasures at his right hand for evermore.*

Psal. 7. 12.

Math. 25. 41.

And in the third place, because there is the fulnesse of joy in the
presence

presence of God, and pleasures at his right hand for evermore, therefore let us use our best endeavours, that we may get into that presence. *Summo labore summum bonum assequi necesse est*, saith *Lactantius*. The greatest pains must be employed to obtaine the greatest pleasure. Let us place our *Summū bonū* where of right we should, let us place our happinesse in that presence, and let all our aimes, all our desires, all our endeavours be to enter into it. Let the enjoyment of that presence be the ultimate end of all our wishes, and let us all be willing to purchase it at any rate. The price of it is, what the good man is, not what the great man has. *God asks not goods, but goodnesse for it*. He that hath so much of godlinesse or goodnesse in him as to give himselfe to God for it, shall not for ever goe without it. Let us bestow our selves and service upon the God of Heaven, that he may bestow the happinesse of Heaven upon us.

And in the fourth place, because there is the fulnesse of joy in the presence of God, and pleasure at his right hand for evermore, therefore let us never be cast downe with Heaviness, when any of our dearest friends are lifted up with joy at that happinesse, why should their fulnesse of joy fill us with griefe? If *ye loved me, ye would rejoyce because I said, I goe unto the Father*, said our Saviour Christ to his Disciples, *John* 14. 28. as much as to say, that the felicity of a friend should make us to be merry, rather then to mourne.

And in the fift place, because there is the fulnesse of joy, &c. Let us never be unwilling to lay downe this life of Sorrowes our selves for the taking up of that of joyes. It is no great Happinesse to live long here, nor great unhappinesse to depart ere long from hence. Onely they are happy in some measure here, that have lived long enough to dy so well, that they may live in happinesse for ever after death. This present life is no such desirable thing, but any man may find sufficient cause to make him willing with *Elias* to have it taken from him. When the Patriarch *Jacob* had lived here as long, and full as well as any here, and it may be longer then most, and better then any, he cast up his account by the help of his best Arithmetick, and found that the totall summe would amount to no more then the short Bill of a few evill Dayes. Few and evill-have the dayes

Lactan Instit. Divin.
lib. 3.
Maximum ens est maximum bonum.

Pau. Ferrius in Scholaf. Orthodoxi specimine. c. 3.

Cum forma Dei sit sua bonitas, relinquitur ut cum Deus vult omnia propter se, vel ut quando agit propter se, ideo agat ut res bonitati suae assistant. Idem Ibid.

Nostros mi-grantes non amamus, sed praemissimus. S. August. Epist. ad Italicam.

Nam cum te aequae ac me diligam necesse est ut summum bonum assequi, te tanquam me alterum cupiam. Bucherius in Epist. Parænetic. ad Valerian cognatū suum.

1 Kings 19.4.

of the yeeres of my life beene said he to Pharaoh, Gen. 47. 9. And which of all us here might not give in the same Reckoning if we would but audit our lives? The *Summa Totalis* of *Jacobs* life was very small, so small indeed, that he thought it meetest to multiply the same by dayes. The Inches of Dayes are the fittest measures for the Hand-breadth of humane life. The length of humane life is *but one span*, and every day does shorten that little length at least an Inch. *Jacobs* life was but of Dayes, and the Dayes of *Jacobs* life were in all but few; And all those few Dayes of *Jacobs* life were evill, as he said himselfe, few and evill have they beene. And whose life may not be measured by dayes as well as *Jacobs*? And whose dayes of life are not few, as few as *Jacobs*? Whose life of Dayes is not short, as short as his? And whose few Dayes of life are not all evill, as evill as *Jacobs*? Who can looke upon them and not say truly, *few and evill have thy been*? But are all our dayes evill? Why then doe we all complaine, that they are few? Are not a few evill Dayes enough? Will any wise man wish for many evill Dayes? And againe, are all our evill Dayes but few? why doe we then complaine, that they are evill? Who may not beare with a few evill Dayes, that expects an Eternity of good Dayes, when these few evill Dayes are ended?

In the last place therefore, if we doe beleeeve the Truth in the words of the Text, if we be perswaded, that there is the fullnesse of joy in the presence of God, and pleasure at his right hand for evermore, then let us never reckon any sufferings to be too many, or too great, or too long to be endured, for the obtaining of those joyes and pleasures that shall endure for ever. But let us reckon with *S. Paul*, that the sufferings of this present world are not worthy to be compared with the glory that shall be revealed in us. Indeed no affliction seemeth joyous for the time, but grievous; And no time in affliction seemeth short, but tedious; unlesse with *Paul* we be perswaded, that our light affliction lasting but a moment, shall worke for us a farre more exceeding, and eternall weight of glory. The Lord does make the bitterness of this life of sorrowes to seeme the more imbittered to his servants, that the sweetness of the life of joyes may seeme the sweeter to them when they come to the enjoyment of it.

Yet

Psal. 39. 5.

Gen. 47. 9.

Rom. 8. 18.

Heb. 12. 11.

2 Cor. 4. 17.

Yet that the bitterest sorrowes of this life may be the better relished, the sweetest joyes of life are promised to them that in their sorrowes wait for joyes with patience. And to perswade to patience in the midst of sorrowes, we must observe them to be common. What Militant Saint did ever *bear the Ensigne* of a Mortall life, without some *Crosse*, or *Crosselet* in it? Who could ever *blazon the Escutcheon* of his Militancy, or Mortality, and not finde the *Field of his life to be charged with Crosses Gules*, or *Crosses Sable*? The *first Adam* could not; nor could the *second*. And who indeed can wish for the heaven of happinesse, or the happinesse of heaven here, where the King of heaven went through an hell of miseries? There can be no greater unhappinesse in this life, than never in this life to have unhappinesse. *Perpetuall prosperity does make a foole*; so sayes one that was no foole. And *Prosperity perpetuall does marre a foole*; so sayes another, and he the wisest of wise men. Prosperity may sometimes foole a wise man unto folly; and Adversity may sometimes tutour a foole to wisdom. *παθήματα μαθήματα*, Many instructions are taught by afflictions; God sendeth Crosses in stead of Blessings unto those he hateth, but he often blesteth those with crosses which he loveth. *It is well for them that they are afflicted*. It is very true that *Oppression makes the wise man mad*; for so sayes the wise man himselfe in his Booke of the Preacher, *Eccles. 7. 7*. And it is as true if we Preach it, that oppression makes some madd men wise. But who is willing to be Schooled by so curst a Pedagogue? But *volenter nolenter*, whether men will or no it must sometimes be so, and better so then worse for ever. Too much it is for one man to enjoy two Heavens; And as great pittie it is that any one should endure two Hells. And therefore I may truly say, that God of his goodnesse, and his wisdom, hath appointed one of each for every man. There is not onely an Heaven or an Hell for any one, but an Heaven and an Hell for every one. This present world is both, but unto severall Men; It is the Sinners Heaven, but Hell it is unto the Saints on Earth. The sinfull worldling takes his pleasure here, he hath all his happinesse here that he is ever like to have; here are all his joyes, and all his hopes of joy; He wishes for no other Heaven; he looks

Nihil infelicius eo, cui nihil unquam evenit adversi. Seneca
Fortuna quem nimium fovet, stultum facit.
Prov. 1. 32.
Vexatio dat intellectum.

Psal. 119. 67.
71

not after any other. He thinketh not of that to be enjoyed hereafter. Here would he live for ever if he might ; But alas ! It may not be. This world must not last alwayes ; and though it might, yet might not his life in it; his life is but of few dayes , It soone must have an end. What wise man then would wish to live his best life first, seeing that it must so-soone be lost ? Who would wish to have his heaven here, where he can stay but a few dayes ? Yea where he cannot assure himselfe to stay one day, or houre ?

Againe this present world is a kind of Hell to others, or instead of Hell unto them; It is a Place of Trouble, a Place of Suffering. But their stay here is short. Now who would not rather endure the Hell of a few dayes miseries here, and enjoy the Heaven of Eternall happinesse hereafter, then enjoy the Heaven of a few dayes pleasure here, and endure the Eternall miseries of Hell hereafter ? Temporall Pleasures are dearly bought with the losse of Eternall; And temporall sufferings are well requited with eternall Pleasures. That is a miserable happinesse that must end in such miseries as must never end; And those are happie miseries that shall soone end in endlesse happinesse. This life is but a journey towards Death, and but a short one ; And Death is yet a shorter passage to a longer, and a better life. Indeed no Mortall Pilgrim can be wearie of the longest journey of life, if by the way he does but well remember the endlesse joys that he shall enjoy at his journeys end. But yet the shorter that his journey be, the sooner shall he be at home possessed of those joyes. And who would wish a long and tedious journey to himselfe to keepe him long from the enjoyment of them ?

That life of joyes is worth the wishing, that shall never have an End; And that End of life is full as worthy of our wishes, that shall begin the Joyes of that endlesse life. And that end must be ere long; for *Vita brevis*, life is short. *Man that is borne of a woman is but of a few dayes, and full of trouble*, saith holy Job. He is of few dayes, that he may not live too long in trouble ; And his dayes are full of trouble, that he may not long for more of them then a few. Mans dayes are full of trouble, that a few may serve his turne and make him weary of them; And

his

Theophra.

Job 14. 1.

his dayes of trouble are but few, that he may not be too much wearied with them. It is mans great Misery, that his few dayes are full of trouble; And it is Gods great Mercy, that mans dayes of trouble are but few: for if the Dayes of Mans life be full of trouble, it is well for Man, that his life of trouble is not full of Dayes. It is ill for Man that the troubles of his few dayes are so many; And it is well for Man that his dayes of trouble are so few. The few dayes of Mans life are full of trouble, that Man may dayly be minded of his duty in seeking for another life, better then this present; And Mans Dayes of Trouble are but few, that Man may not be wearied so as to leave seeking for that other life before that this doth leave him.

βέλει μαθεῖν
διὰ τι καλὸν
ἢ παρῆστα
ζωὴ; ὅτι τῆς
μαλλέσης
σηράνων ὄρεϊ.

ζωὴς ἡμῖν ὑπόδοσις γίνεται, καὶ ἀφορμὴ καὶ σκάμμα ᾧ ἐκ τῆς
S. Chrylost. Hom. 6. Corcydas.

Then let the Miseries which accompany Mortality weane us from all fondnesse towards this life present; And let the felicity of life eternall win us to long after that. The thoughts of the *Elysian happinesse* did so encourage a poore Grecian, a meere Pagan, at the instant of his death, that he rejoyced much to think of going to *Pythagoras*, and other learned Philosophers; to *Olympus*, and other skilfull Musicians; to *Hecataeus*, and other approved Historiographers; to *Homer* the Prince of Poets, and other famous Wits that were his followers. That Poeticall Paradise, the *Elysian Field*, could make a Pagan give his *longum vale* to this present world with notable resolution: And shall not the reall pleasures of the Celestiall Paradise, the fulnesse of joy in the glorious presence of God, encourage a Christian at his death to depart as comfortably as a faithles Grecian? Why should Fantasie in a Heathen be more powerful, than Faith in a Christian? Is not that company as good, which we beleeve to be in the glorious presence of God, as that which he imagined to be in *Elysio Campo*? And are not the joyes as many and as great? Why then should not every true Beleever cheare up himselfe at his departure by thinking of his going to *S. Peter*, *S. Paul*, *S. James*, *S. John*, and to all that glorious Company of Apostles in that presence of God? And of his going to *Elias*, and

Hecataeus Mi-
lesius Histori-
cus celeberrim-
us.
Volateran.
Anthropol.
Homeri duo
fuerunt.
Volateran. An-
thropol. l. 17.

Elisha, and Isaiah, and Ezechiel, and to Daniel, and all that goodly fellowship of the Prophets? And of his going to S. Steven the Proto-Martyr, and to Ignatius, and to Justinus, and to our Cranmer, and our Ridley, and our Hooper, and our Taylor, and all that Noble Army of Martyrs? And of his going to that Reverend Patriarch Abraham, the Father of the faithfull, and to Isaac, and to Jacob, and to all the holy Patriarchs in the Kingdome of God? And of his going to the holy Angels and Arch-Angels, and Thrones, and Powers, and Principalities, and to the Spirits of all just Men made perfect? Who can thinke of being thus transported, and not be transported with the very thought of it? Surely it must needs be a very Consolatory Viaticum to the soule of a dying Christian to thinke of exchanging Earth for Heaven, and the sordid Company of Sinners for the sweet society of Saints.

Hebr. 12. 23.

Que dementia est amare pressuras & pœnas, & lacrymas mundi? S. Cypr. de Mor. tal.

Egredere anima mea. S. Hieron. in vit. Hilar. Luke 2. 29. 30. Octogenarius ille cecinit olor. Draxel. Zodiac. Christian.

Augu. de Civit. Dei. l. 19. Psal. 39. 12. Et ideo tanquam peregrinus ad illam Sanctorum omnium patriam festinabat. S. Ambros. de Ven. Mort.

Who can thinke of Reigning with holy David, and good Josias, and with Christ Jesus-himselfe in his Kingdome of Glory, and still desire to bee subject to his owne corruptions, and the corruptions of others? Hee that thinkes upon the fullnesse of joy in the presence of God, and the pleasures at his right Hand for evermore, can never wonder that old Hilarion should entreate his owne soule to be packing thither.

When *Swan like Simeon* had but seene his Saviour in his state of Humiliation, hee could not chuse but sing his *nunc Dimittis*, Lord now lettest thou thy servant depart in peace according to thy word. When his Saviour and ours was come into this World, and hee had taken him into his Armes, hee desired leave then of the Lord to take his leave of the World, that so he might leave his soul in the Armes of his Saviour. And they that have seen their Saviour by the eye of Faith, as now hee is to be seen in his state of Exaltation, and have embraced him in the Armes of their affections, can never be unwilling to depart in peace, that with the God of Peace, and Prince of Peace, they may have peace in life eternall, and eternall life in peace, as *S. Augustine* turnes it very wittily. Are we not all Pilgrimes here? and are wee not almost lost in dangerous wayes, and desperate Times? Who then can chuse but wish himselfe at home?

Calum Patria , Christus via , & vita nostra deambula-
crum , Heaven is our Home , Christ is our Way thither , and
 this life is our Walke ; Our Home is pleasant , our Way
 perfect , but our Walke painefull ; Yet there is a necessity of
 our Walke , and there is Adversity in our Way , But there is
 Felicity at our Home. Wee are all here upon our Walke ,
 And wee all have heard of our onely Way , and who does not
 wish with all his heart that he were at home ? I'll speak even all
 your Errands in a word , and send you homeward. Remem-
 ber whither yee are going , and stay not by the way , for feare
 it be too late ere yee get home. Remember your Way , and
 stray not from it , for feare yee lose your selves , and never
 come neere home ; But be sure to keepe your Way , and be
 content to travell hard , and yee may be sure ere long yee shall
 reach home , and receive a *wellcome home* by all the Saints in
 Glory , and a Crowne of Glory by Christ our Saviour ,

John 14. 6.

Heb. 10. 20.

*and the fullnesse of joy in the Presence of God ,
 and pleasures at his right Hand for
 evermore. Amen, Amen.*

* *
 * *

FINIS.

A
SERMON
OF THE
WORLDS VANITY
AND THE
SOVLS EXCELLENCY.

Preached in the Cathedral Church
of Saint Paul, in the fore-noone,
Octob. 9. 1642.

By Edw. Willan M. A.
C. C. C. in Ca.

Homer. Iliad. 16. 9

Ἀνῆσοι μὲν γὰρ τε βοές, καὶ ἵφια μῆλα,
Κτητοὶ δὲ τρίποδες τε, καὶ ἵππων ξανθὰ κάβηλα
Ἄνδρὸς δὲ ψυχὴ πάλιν ἔλθειν ἔτε λείσῃ,
‘Οὐθ’ ἰλετὴ ἐπεὶ ἄρκεν ἀμείψεται ἔρκος ὀδόντων.

L O N D O N

Printed for RICHARD ROYSTON at the
Angel in Ivie-lane 1651.

A
S E R M O N

OF THE
LIFE OF
A MAN

AND

OF HIS

WIFE

AND

OF HIS



T O
The Worshipfull Robert Style
Esquire, his ever honored Patron.

A N D
To the Right Worshipfull
Robert Aylet Dr. of Law,
and one of the Masters of the
CHANCERY.

Gentlemen,

THis Sermon was appointed for the Crosse; But I hope, there is no crosse appointed for this Sermon. It came not at the Crosse when it was preached; And I hope, no crosse shall come at that when it is printed. It took sanctuary in the Quire, and so was delivered to an extraordinary multitude of Hearers. But it now requires another kinde of sanctuary, to be delivered from the multitude of ordinary Censurers. Your kinder countenances may prove such a sanctuary to it.

It is a Sermon of Merchant-Adventurers; and it hath made me a Venturer, though no Merchant. And in this Paper-bottomed I have made a twofold Adventure. The first is of this Tendry of Respect and Service to your Worships, for the gaining of your favours, for the Protection of the other. And that other is not an adventure of a Soule for the gaining of the World; but of a Sermon, about the World and the Soule, (into the World,) for the gaining of Soules.

And your joynt favours (as I conjecture) may prove a very safe Convoy to it thorow the World. Captis aspirate.

The Epistle Dedicatory.

It was the one of your good Worships which called it then unto the Pulpit, or caused it to be called thither: And it is the other that hath now called it unto the Presse, or occasioned the Printing of it. And now, whose shall I call it? It might sometimes have been called mine: But it hath been miscalled, I know not whose. I remember well, I heard the Character of a Sermon (from a young Practitioner) so like unto it, that I might justly challenge it. I must confesse the Title to it is not worth a quarrel; yet there may be right in a Penny as well as in a Pound. And the Poet Virgil would not lose his Title to a Distichon, by his perpetual silence. His Distichon was such as he might very well own: And therefore, when he saw that Augustus did approve it, and that Bathyllus (tacentibus aliis) did assest the praises of it, he did inscribe his lines againe, which were these,

*Ti. Claud. Do-
nat. de vita.
P. Virgilii Ma-
ronis.*

*Nocte pluit tota, redeunt spectacula mane:
Divisum imperium cum Jove Cæsar habet.
And then subscribed this claim unto them:
Hos ego versiculos feci: tulit alter honores.
Sic vos non vobis nidificatis aves.
Sic vos non vobis vellera fertis oves.
Sic vos non vobis mellificatis apes.
Sic vos non vobis fertis aratra boves.*

I shall spare the Young-mans name: I would not have him to be as Bathyllus was, Romæ fabula. But I have presumed to set both your Names before my Sermon, because I know it hath been had before both your Worships. Be pleased with it from the Presse, as well as from the Pulpit; And let me call it Yours: And call me,

Gentlemen,

Your Worships most
Humble Servant

Edward Willan.



Of the Worlds Vanity, and the Soules Excellency.

Matt. 16. 26.

For what is a man profited, if he shall gain the whole World, and lose his own Soule? Or, what shall a man give in exchange for his Soule?



He Coral, and the Chrystal, are accounted pretious stones, by skilfull Lapidaries; And therefore, it is neither a fault nor yet a folly, for such as finde them in their Travels to stoop down and take them up: Yet are they but *minus pretiosi*, of an inferior worth with the chief Philosophers; And therefore, it would not

only be a folly but a fault too, for any Traveller to turmoile himself in gathering of an heavy burden of these together; and in the mean time to neglect, or, for their sakes to reject a richer bootie of *Jasper-stones*, or *Saphir-stones*, or of *Amethysts*, or the like.

We are all Travellers wandring through the wildernesse of this transitorie World, towards that City of pure Gold, cleer as Chrystal, the foundations of whose Walls are garnished with Berils, with Emeraulds, with Chrysolites, and all manner of pretious stones, as St. John describes that new Hierusalem, Revel. 21.

Now in this our Pilgrimage we meet with Marbles, and we meet with *Jacinths*; with lesse pretious-stones, and with
more

Gen. 1. 29.

28,

29.

30,

31.

more pretious Gemms. I mean, the lesse worthy blessings of Gods left-hand, the more worthy blessings of Gods right-hand, Earthly Treasures, and Heavenly Treasures: And lawfull it is to gather the meaner of these Treasures together, and to use the meanest of them: For God, who made them all, did make them good, and for the good of man it was, that he made them so.

God made this present World for man, but man himself for another to come, farre better then this present; And man does fool himself extreamly, when he sels the reversion of that to come for ever, for this present, which is but for the present. That other is without compare: this but a very nothing to it. Let no man therefore overvalue this, or postpone that unto it. Let every man be ware, that in stooping down to take up Earthly Things, he does not let fall Heavenly: Or, that for the gaining of this baser World of drossie Earth, he doth not lose the refined substance of his most precious Soule: For, *What is a man profited, if he shall gain the whole World, and lose his own Soule? Or, what shall a man give in exchange for his Soule?*

The most Emphatical words in this Text are *Metaphorical*: For borrowed they are, either from that richer way of Merchandizing by *Whole-sale*; or, from that poorer way of *Peddling* by *Retaile*. I must needs follow the *Metaphore* in my discourse, and the rather because it is in this Place, A place of Commerce. The very *Metropolis* of this Kingdome, the chiefest place of Merchandize; and the place of the chiefest

Londinium sc-
nat Navale,
vel Urbs navi-
um, &c. Urbes

plurimæ à navibus nomina tulerunt: uti Naupactus, Naustathmos, Nauplia, &c. Sed ex his nulla meliori jure Navalis nomen sibi assumere possit, quam Londinium nostrum. Tamasi adposita, qui placidissimus rerum in orbe nascentium Mercator, statis horis Oceani aestibus superbus, alveo tuto, præalto, & navium quamlibet magnarum capacissimo, tantas Orientis, & Occidentis opes quotidie in vehit, ut cum Orbis Christiani Emporiis de secunda palma hodie contendat, &c. Camden in Brit. de Middlesex.

Merchants and other Traders, that labour to gaine this present World, by the severall wayes of chaffering for it. Here therefore give me leave to deale with you in some of your own terms, that so I may trade the Commodity of this Text of Trading with the greater profit to you.

In the Text there are two Questions proponed to you.

The first in these Words. *What is a man*

man

man profited, if he shall gain the whole world, and lose his own soul?

The second in these, *What shall a man give in exchange for his soule?*

The first seems to relate to your Trading by way of Commerce. The second, to your trading by way of Merchandizing Exchange. In both together, there are two Considerables,

1. The { Mystery of } Worldly Merchandize.
2. { Misery by }

The first, in the first question; The second, in the second: Yea both may be observed in either of both. I shall discourse of both, as they are both discovered in the first question, which refers to Trading by way of Commerce, In these words; *What is a man profited, if he shall gain the whole World and lose his own soule?*

Ostenditur & quam inutile sit lucrum vite temporalis imo totius mundi cum perditione anime, & quam irreparabile sit damnum perditionis anime. Jansen in commentis in concor.

In which words we may observe these Foure particulars,

- I. A Merchant.
- II. His Wares.
- III. The Merchandize it self.
- IV. The Ballance of Trade.

First, the Merchant, *Man*: What is a man profited?

Secondly, the Wares, and they are of two sorts.

The 1. Imported.

The 2. Exported.

The Ware imported; the whole World.

The Ware exported; his own Soule.

Concerning the first, two Circumstances are considerable.

1. A Variety.
2. A Monopoly.

The Variety; the World.

The Monopoly, the whole World.

Concerning the second, three Circumstances are remarkable;

1. The Qualitie or Nature.
2. The Quantity, or Number.
3. The Propriety, or Relation.

For

For Nature or Quality, it is a *Mans Soule*; For Number or Quantity, it is his *One soule*, his onely soule, in the singular number; For Relation or Propriety, it is *his own soule*. And lose his own soule.

Thirdly, the *Merchandize* it self, or the Negotiating of the Trade, which is notably set forth unto us by a strange Paradoxe, of gaining, and losing by the same bargain; yea of gaining the whole World, and losing by the bargain. *gain the whole world, and lose his own soule*.

Fourthly, The *Ballance of Trade*, which in the Dialect of Merchants, is nothing else but an exact Computation, or the casting up of a just Account, thereby to know what is lost, or gained by the Merchandize. *What is a man profited?* as much as to say, Ballance the Trade, compute the worth of the Ware exported, with that of the Ware imported, and then tell me, *What is a man profited, if he shall gain the whole world, and lose his own soule?* These Minutes of the Text shall be the Measures of my Time, and your Patience.

First of the Merchant, *Man*. *What is a man profited?* By a man here, our Saviour meaneth any man whatever: He speaketh here not only of such as compasse Sea and Land

to gather the Riches of this World together, as *Ferdinandus Magellanes* did, and as our *Drake*, and *Cavendish* after him, with other *Circum-Navigators*. Nor speaks he only of such as adventure to some special, or particular Ports or Places of Merchandise, such as *Alexandria*, and *Aleppo*, the *Grande Caire*, and both the *Indies* are, as that Royal Merchant King *Solomon* did, who sent forth ships from *Ezion-Geber* for the transfretation of Gold from

Ferdin. Magellan. Portuga. rei nauticae peritissimus, impetrata classe 5 navium à Cesare, an. Dom. 1519. 10 die August. ex Hispali solvit, Canarias adit, ab iis rectè Brasiliam navigavit. Navis ejus à sociis in Hispaniam ducitur, 6 Septem. 1524. Hec prima fuit Navigatio. Drake 1d. Decemb. 1577. ex Anglia solvit, toto terrarum orbe circumnavigato, domum redit 4 Kal. Octob. 1580. Tho. Cavendish ex Anglia solvit Jul. 21. 1586. totum terræ ambitum circumnavigavit, & rediit Sept. 15. 1588.

1 King. 9. 26. 28 *Ophir*. And as that neighbouring Prince of ours, that sets forth sumptuous *Plate-Fleets*, for the importation of his *Perulania*. But he speaks of any Man, that adventures the losse of his Soule, by any way of Traffiquing for this present World. For thus an indefinite Interrogation may very well

well the universal, in the Interpretation. And this French Title Merchant (as *Ambrose Calepine* asserteth) may be given, *Diction. Hexag.* to any man, that any way deales or chaffers for any thing in this World, whether it be for his own use, or to trade away again to others. And surely such as adventure the losse of an Eternal estate in Heaven, for the gaining or the increasing of a Temporal one on Earth, are very Merchants indeed. Now of such, and unto such this Question is most fitly propounded: *What is a man profited, if he shall gain the whole world, and lose his own soule?*

Thus we have found out the Merchant, *Man*, any man. Now let us look upon the Wares, and they are (as you have heard) of two sorts: The first, Imported; the second, Exported.

First of the Ware imported, concernig which two Circumstances are to be considered. 1. A Variety. 2. A Monopoly.

First of the Variety, *The World*. Now the World may be considered two wayes.

1. Philosophically.
2. Theologically.

First Philosophically, and so indeed the World is nothing else but a Variety of things in a beautiful Order. The *eulaxia*, or beautiful Order in that Variety hath given the Appellations to it, both in Greek, and Latine. It is *ordinata compages rerum omnium*, a well-disposed Pack of all kinds of Wares. *Omnia Corpora simul sumpta dicuntur Mundus*: All Physical Bodies taken and compact together are called the World: But there are no Merchants (as I conjecture) that trade for this World in this Philosophical sense. And therefore secondly, the World may be considered in a Theological sense; and so it must be in this place.

*Conimbr. lib. 1.
de Cælo, cap. 1.*

In a Theological sense, by the World is meant the Honours, Riches, and Pleasures of this present World. He that gains a Variety of these, is sometimes said to gain a World of Riches, and Honours, and Pleasures: It is much for a man to gain all these; but it is more for him to gain as much as the Text doth speak of: For here's not onely
O the

*Bell. de Genit.
Columbæ, lib. 3.
cap. 10.*

the Variety in the World, but the Monopoly of all these, and of all of all these, in the whole World: ----- gain the whole world.

Archb. Abbots
Description of
the World.
Dr. Heyl.
Georgia.

Could one Merchant but engrosse the Artificial Wares of all *Quinsao*, or all the *Alexandrian* Wares, or all the rich Perfumes, or costly Drugs, or fragrant Spices of *Arabia felix*, it were enough, and more then enough to tympanize his heart with the proudest thoughts of the *Wealthy*. And yet, alas, all these *Alls* together can amount to no more then a little Packet or a worthlesse Fardle, in compare with that Ingrossment in the Text, the gaining of the whole World. Yet see, the Saviour of the World does question this great gain, whether it may be rightly called Profit or no: yea rather He puts it out of question, by putting forth of this question, *What is a man profited, if he shall gain the whole world, and lose his own soule?*

Indeed these words are not only one, but two Questions: the first is *Absolute*, the second *Hypothetical*. The first is in these words: *What is a man profited, if he shall gain the whole world?* The second in these, added to the former by way of condition: *And lose his own soule?*

First of the first. But first observe, that it is but a meer supposition, that is the foundation of both. Our Saviour speaketh only καὶ ἡπόθεσιν, by way of supposition, εἰάν τὸν κόσμον ὅλον κερδήσῃ, *If he shall gain the whole world*, i. e. suppose it were possible for him so to do, and that he should do so: I say suppose it. But *suppositio nihil ponit*, The bare supposing of a thing to be, is no proving of that thing to be as it is supposed; That may be supposed to be, which never was, and that which never shall be, yea that which never can be. Such is this thing supposed by our Saviour, the gaining of all this present World.

For alas! it is not all the plodding in the World, nor all the projecting for it, that can gain it all. Oh no! It is not all the griping Usury, nor all the pinching Misery, that can draw so much as *ilia terræ*, the Guts and Garbage of the Earth into one mans Coffers, no not so much as the white or yellow Intrails of the *Indian-Earth*.

Suppose

Suppose that a man could have a mind more covetous then *Midas* had, or be more dunghilly-minded then *Crassus* or *Hortensius*; And suppose that such a man were more ingenious to invent new projects to gain the World, then the old *Athenians* were, which were the very *Minters of Arts and Sciences*; And suppose he could be more assiduous in all his *Negotiations*, then the most *industrious Hollander*; and more deceitful in all his dealings, then the most *perfidious Carthaginian*: yet could he never engrosse the whole World.

Ovid. metam. lib. 11.

Valer. Max. lib. 9. cap. 4.

It is nor improper that the *Itelian* (i.e. the *Hollander*) be compared to the *Ant* for his sedulity and labour.

Vocal Forrest.

Let this Merchant, *Man*, have never so great a Stock to begin the World with, and let him drive never so good a Trade to increase it, yet must he never think to gain the whole World. Were he the onely Sonne of a second *Pyrrhus*, and the onely Nephew of another *Cræsus*, and so had both their wealths to set up with; And were it possible for him to use a Conscience more cauterized then the worst of *Jewes* in the hardest wayes of *Usury*; And could he have an Head-peece more crafty then that of *Mahomet* in the mysteries of Merchandise, and an Heart more greedy then his, and Hands more violent in robbing of other Merchants in their travels; And could he be more fortunate then *Polycrates* himself, that was the very Favourite of Fortune, as *Herodotus* hath storied it: yet would it still be τὸ ἀδύνατον, a thing impossible for him to gain the whole VWorld.

Volateran in Anthropologia.

Archb. Abbot, of Arabia, in his Descrip. of the world.

Herodot. in Thalia 78.

Though *Machiavels Policy*, and *Catalines Activity*, and *Hectors Valour*, with that Martial prowess of those two *Thunder-bolts of war*, *Menelaus* and *Agamemnon*, should all meet in one man: yet could they never advance him to the absolute Command or Governance of the whole VWorld. The greatest *Monarchies* of all, that ever were in the world, were never truly universal, of all the world. Indeed *Nebuchad-nezzar* was a mighty Monarch in *Syria* and *Chaldea*; And *Cyrus* had vast Dominions, when he had joyned the Kingdome of the *Medes* unto the *Persians*: yet both their Territories had their *Frontiers*. And though the prodigious Avarice, and boundlesse Ambition of *Alexander the Great*

affected the Sovereignty of more then one *whole World*, (as *Plutarch* stories it of him) yet could he never reduce the whole of this *one World* unto his *Grecian Monarchy*. Nor could those Noble Victors, *Caius Julius Caesar*, and *Octavianus Caesar Augustus*, subjugate the whole unto the *Romane Eagle*, by all their notable Victories. And without all contro-
versie, the sole Command of all the World, is too great a Sovereignty for any one Man in the World. It must needs seem a very mockery, for the sullen *Dons* of our neighbouring Nation to sooth their Sovereign up with the fondly-affected Title of *Catholique Majesty*. Me thinks that ominous Rebellion of *Catalonia*, with that fatal Revolt of *Portugal*, without the thinking of others that led them the way, or that are like to follow them, might fully insoffice them with the apprehension of that dislike which the undoubted *Monarch* of Heaven and Earth hath often shewn unto such generall Claims. Though many and many *Manarchs* be the *Supreme Governours* in their severall *Monarchies*; yet may no *Monarch* in the World claime any title to the *Monarchy* of the whole World. It is an honour belonging to God alone: And mine honour (saith he) will I not give to any other. It is He that is cloathed with *Catholique Majesty*. It is He that is King. The Lord reigneth (saith the Psalmist) and let the Earth rejoyce, yea let the multit. des of the Isles be glad thereof, Ps. 97. 1. He reigns not only over one, but all the Isles; nor reigns He only over Isles, but over the Continent too; for He is King over all the Earth, Ps. 47. 7.

*Rex Regum &
Consanguineus
Deorum.*

Q. Curtius, l. 2.

It was but an Usurpation in *Darius the Persian*, to stile himself *The King of Kings*. And it is no lesse presumption in the *Pope* to asell that Title. It is a Title belonging to God alone, who is (as *S. Paul* proclaimes him) the blest'd and onely Potentate, ὁ βασιλεὺς τῶν βασιλευντων, καὶ κύριος τῶν κυριευοντων, *The King of Kings, and Lord of Lords.* 1 Tim. 6. 15.

And certain it is, He never made the whole World for any one man. Yet when any one shall prove himself the sole Heire of the *Protoplast*, the World will give him leave to claim his Propriety in the whole. But for the present, the Possessions of *Adam* are parcelled almost into as many Particles,

cles, as his Nature is into particular Persons; which numerous Progeny knowes not how to acknowledge any Lord Paramount amongst them, besides that onely true God, whose Throne is in the highest Heavens.

Nor may the Christian World acknowledge any Catholique Commander besides our Saviour Christ, who is Emmanuel, God with us: The God of Gods, as well as, Lord of Lords. Yea God of God, Θεὸς ἀληθινὸς ἐν Θεῷ ἀληθινῷ, very God of very God, as the Nicene Council hath well explain'd the second Article of the Apostles Creed against the Arrian Heresie.

Those that are learned know, that the government of

the Church is neither Popular, nor Aristocratical, but a Monarchie. Of the Universal Church onely Christ is the head and chiefe; and therefore the state of it is Monarchical, &c. *Whitgifts Defence of the Answer to the Admonition, tract. 17.*

It was intolerable Pride in that Romane Prelate, that first contended for the supream Headship of the Christian World. Indeed, this very sin of that very Man, hath plainly proved him to be that very *Man of Sin*, that St. Paul foretold of, 2 *Thess.* 2.3. It must needs be deemed a most hateful inclosure, for any Subject in the Kingdom of Christ, to take in all the Commons of the Christian World: And y t alas! the World Christian is a very little one, a smal Manor; a very little Lordship in compare with the vast dominions of the great *Sultan*, and grand *Sophie*, and other parts of the World not Christian.

But suppose a man could gain the *Monarchie* of the World, not of the World Christian onely, but of the whole World; yet still the Question may be asked, *What is a man profited?*

For such sovereignty would neither make him the sole Possessor, nor yet the proper Owner of the whole World: For still the Subjects should *not onely have the Possession of; but a true, and just Right, and Title to, and Property in all their Goods and Estates*; yea, and perhaps some churlish *Nabals* might have *full-Coffers*, when such a Monarch might have an empty *Exchequer*.

Constitut. 1. made at the Convocation 1640.

But to put the Supposition as high as our Saviour Christ here puts it in the Text: Suppose a man should gain, not onely the empty Title to the World, but the full possession of the whole World; yet still the Question may be asked,

What is a man profited?

For what's the World, the whole World, but a Shop of vanities, a Store-house of vexations, a Stall of toys and trifles; *lighter then vanity it self? Vanity of vanities, saith the Preacher, Vanity of vanities, all is vanity. And what profit hath a man of all the labour which he taketh under the sunne. Eccles. 1. vers. 2, 3.*

Man disquieteth himself in vain to gain the World: and what is it that he gaineth by it, but a world of disquiet? Suppose he gains the World and all of Vanities, even all the Vanities of the World; what profit is there in such gain? What profit can it be to gain a World full of nothing else but emptiness, a World empty of every thing but nothingness?

This Worlds every-thing is the Wisemans nothing: *Omnia nihil*, All is nothing: yea, the nothingness of nothing. *Omnia vanitas*, all is vanity; not vain onely in the Concrete, but Vanity in the Abstract: Yea, *Vanitas vanitatum*; in the Abstract of that Abstract, Vanity of vanities, *i.e. vanissima*, most vain, saith *Hugo Cardinalis*. What are the chiefest seeming some-things of this World? Pleasurers and Honours, and Riches, they are. And what are they? Are they not all vaine? altogether vanity?

*Nihil aliud sunt
quam mere nu-
gæ. Jo. Fran. Pi.
Miran. lib. 2.
de Mort. Chri-
sti.*

Solomon the wisest of Kings and of men, that did know as much as any man, or King of them; for he knew them by Inspiration, by Speculation, and by Experience; and upon his certain knowledge of them he gives this Character, that they are all Vanity. They are all but vanity in respect of their Instability or mutability; so *Hugo de Sancto Victore*. And they are all but vanity, in respect of their insufficiency, and meere vacuity; so *Hugo Cardinalis*. They cannot continue with man when he has them; nor can they content him whilest he has them, though he has them all. But let's consider them severally; And first let us consider seriously of *Worldly Pleasures*. What are they? Indeed they are miscalled Pleasures; but alas! they are not Pleasures indeed; but the shadows of them. The joys of the World have a world of sorrows waiting on them, and the sweets of content in them

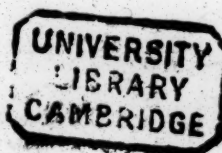
*Hugo de Sancto
Victore in Etcl.
Hugo Cardin.
in Eccles.*

them are imbittered with more discontents adhering to them. Alas for them! The Brooks of worldly Pleasures are very shallow and soon dried up. The very Sources of them are like broken Cesternes that can hold no water. The Flowers of worldly Pleasures are all *Ephemerons*, or like to *Ephemerion*, *Jonahs Gourd*, growing speedily, and gone as suddenly. The fairest Nose-gayes of them are but for a shew, and that shew but for a moment; yet the greatest part of the World are taken with such shews. The seems of pleasures are the greatest Witches in the world, and the greatest of the world are bewitched with them. Indeed like Witches they can doe mischief to many, but little or no good to any: And like Witches, they use to doe most hurt to those, that are most inward with them. The life of worldly Pleasures, like that of Witches, is very wicked; and their end, like that of Witches, is very wretched: for these Pleasures of sin for a season, must end in those sufferings of punishment which must have no end. Let us then beware of these most fatall Inchantments of the Flesh, these grand Impostures of the World, worldly Pleasures; let us overcome these finnes of Pleasures, lest the pleasures of these sins do overcome us. And here let's leave these vain pleasures, that we may come to Honours. And what are they?

In the Second place then, let us seriously consider of *Worldly Honours*: Are they also all but Vanity? Yes, they are more then vanity, but yet they are Vanity; *They are vanity and vexation of spirit*. They are Vanity when they are gotten, but vexation of spirit in getting, and vexation of spirit in losing: they are hardly gotten, but easily lost.

The Bubble of Worldly Honour is hardly blown up to any bignesse by the breath of many friends; but easily broken by the blast of a few enemies: yea, it is often broke by their breath that blow it up, and sometimes whilest they are blowing of it. It is ἀτμός ἀτμῶν, the vapour of vapours, and Ayrie thinnesse, and the very thinnesse of the Ayre, it vanisheth whilest it vapoureth: It turns to nothing when it seems the greatest something: It is a vexatious vanity, depending upon that which is lighter then vanity itself: The lightest Plumes of Worldly Honours are tossed

Plutar. Plin.
Sec. Valerian.
Erasm. Apoph.
Valeri. Maxi.



Matth. 21. 9.

Mat. 27. 22, 23.

Act. 14. 8, 9, 10.
11, 12, &c.

up and down, and up and down by the lighter puffs of Popular humours. *Vulgus Proteus est ipsissimus*. The respects of the Protean many, are more changeable then the Aspects of the Moon her selfe. The *salvetes* and *valetes*, the embracements, and the banishments, the applauses and disgraces, which the four *Scipios* met amongst the *Romans*, may sufficiently attest the Mutability and Lunacy of the *Bedlam many*. Yea the Histories of *Socrates*, of *Phocion*, of *Demosthenes*, and of *Demetrius Phalerius*, are approved Testimonies of the Worlds Athenian Inconstancy. But we need not beat the widest fields of Humanity for single Instances; we may spring & retriue whole Covies in the Authentick Histories. Our Saviour Christ with his Disciples are cryed up and down by the mutable many. *The same fountain cannot send forth sweet water, and bitter*, at the same place; yet the same men at the same mouths did send forth the sweetest language of Commendation, and the sowrest language of Condemnation of the same Objects of their violent love, and violent hatred. That fickle multitude that cryed out *Hosanna to the Son of David*, *Hosanna in the highest*, in honour of our Saviour, did present'y cry out in fury against him, *Let him be crucified; let him be crucified*.

St Paul and Barnabas were one while greatly admired by those fond Zealots, or zealous Fondlings, the *Lystraneans*, they cryed out to one another in the *Lycænean* language, that the Gods were come down unto them in the liknesse of Men. They thought that Paul could be no lesse then Mercury nor Barnabas then Jupiter, and much they had to do to restrain them from offering sacrifices to them as Gods. But presently this Spring-tide of Popular applause abateth to as low an Ebb of causelesse, senselesse, and masterlesse contempt; Oh how this Sea of Men does turn and return, and turn, and turn again. They despise them now, which even now they Deified. Those violent hands which even now could scarcely be restrained from offering Sacrifices to Paul and Barnabas, as unto gods, can scarcely be restrained now from offering them as sacrifices to the fury of Men. What Man then upon the serious consideration of this inconstancy of World y Honour,

